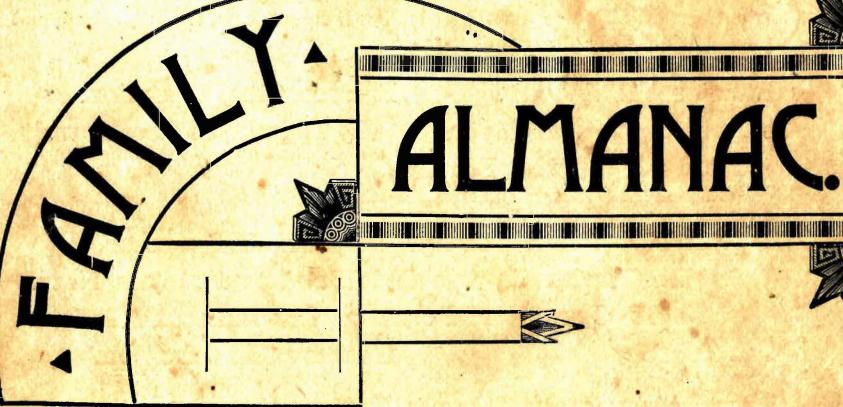


Ev. 289.9358 E91 (Engl) 1897

Christian family almanac

Ev.
289
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E91
(Engl)
1897

• CHRISTIAN •



1897

PREPARED BY J. C. HORNBERGER.



*Publishing House of the Evangelical Association, Thomas & Mattill, Agts.,
265-275 Woodland Avenue, Cleveland, Ohio.*

Dr. Peter's Blood Vitalizer.

Every new discovery in medicine has been hailed with delight, only to be thrown aside because it could not stand the test of time. This, however, is not the case with Dr. Peter's Blood Vitalizer, the old Blood Cleansing Remedy. — For over a century it has stood the test of time, and thousands will testify to its curative qualities. Dr. Peter's Blood Vitalizer is an article of great merit. It not only expels disease from the body, but it creates new, rich red blood, and has proved itself to be an excellent tonic.

It Purifies the Blood.

It Promotes Digestion.

It Acts Upon the Liver.

It Regulates the Bowels.

It Acts Upon the Kidneys.

It Quiets the Nervous System.

It Nourishes, Strengthens, and Invigorates.

It Carries Off the Old Blood and Makes New.

It Opens the Pores of the Skin and Induces
Healthy Perspiration.

Many have been fooled with so-called blood cleansing remedies, therefore it is but natural that they delay ordering something they have never heard of before. All of these Dr. Peter Fahrney advises to write him for a copy of the "SURPRISE"; it costs only one cent for a postal card, and the certified testimonials which he finds therein will convince even the most skeptical of the real merits of Dr. Peter's remedies. Dr. Peter's Blood Vitalizer is not to be found in drug stores, and it is to be had only of authorized agents, or from the proprietor,

DR. PETER FAHRNEY,

112 S. Hoyne Ave., Chicago, Ill.

Dr. Peter's Blood Vitalizer is the only one of its kind, and no other medicine can be substituted for it.

Persons living where there are no agents for Dr. Peter's Blood Vitalizer, can, by sending \$2.00, obtain twelve 35-cents trial bottles direct from the proprietor.

**This Offer Can Only Be Obtained Once
By the Same Person**

2nd cov.

THE ILLUSTRATED
Christian Family Almanac

+ FOR +



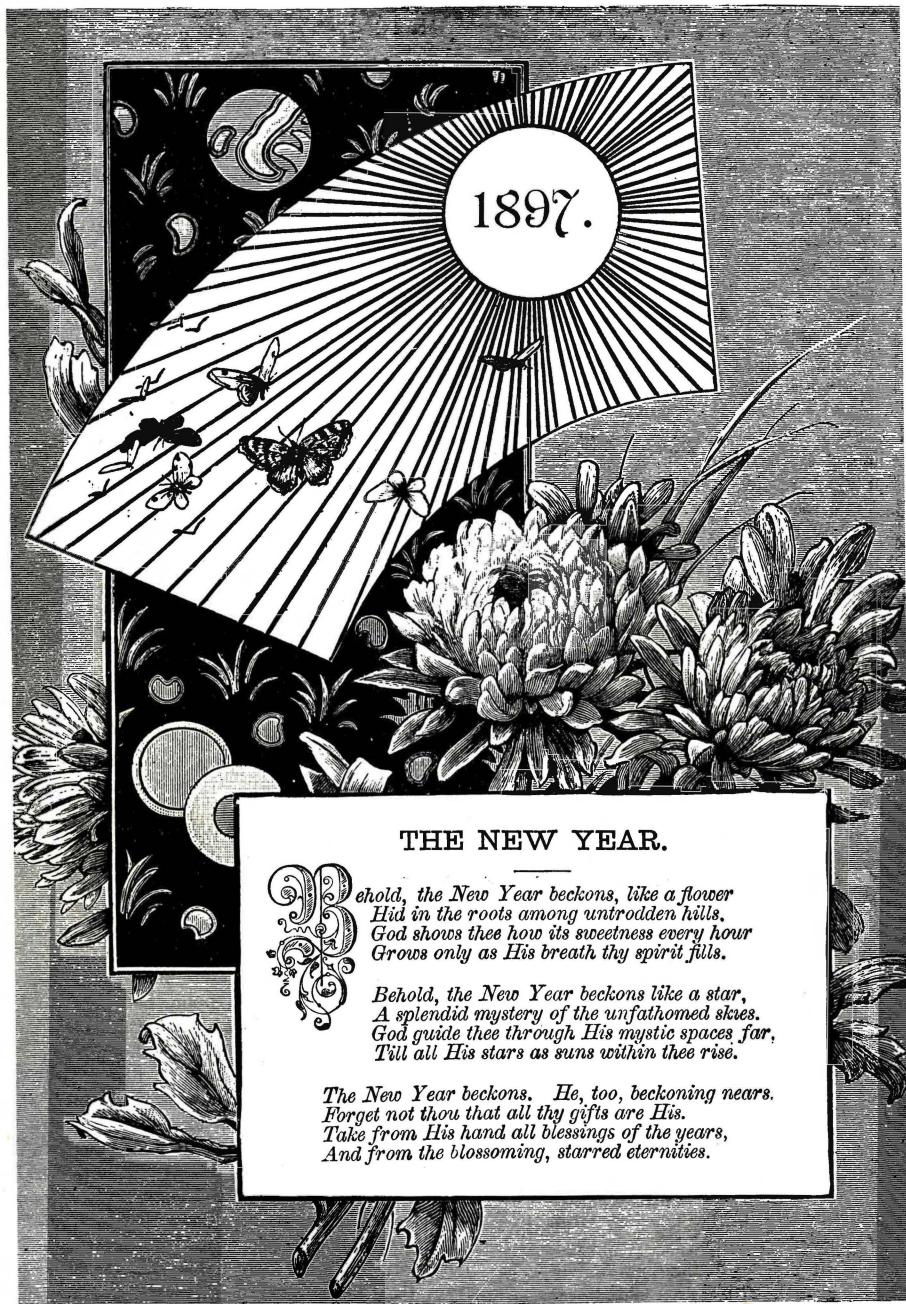
Being a Common Year of 365 Days, and the 97th since the Organization of the
Evangelical Association.

Prepared by J. C. HORNBERGER.

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THOMAS & MATTILL,
265-275 Woodland Avenue,
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THE NEW YEAR.

Behold, the New Year beckons, like a flower
Hid in the roots among untrodden hills,
God shows thee how its sweetness every hour
Grows only as His breath thy spirit fills.

Behold, the New Year beckons like a star,
A splendid mystery of the unfathomed skies.
God guide thee through His mystic spaces far,
Till all His stars as suns within thee rise.

*The New Year beckons. He, too, beckoning nears.
Forget not thou that all thy gifts are His.
Take from His hand all blessings of the years,
And from the blossoming, starred eternities.*

The Year of our Lord 1897

is a common year of 365 days; the 121st of the Independence of the United States; the 6610th of the Julian Period; the 5658th of the Jewish Chronology (beginning at sunset Sept. 26th); the 1315th of the Mohammedan Era (beginning June 2nd); and the 380th since the beginning of the Reformation.

CHRONOLOGICAL CYCLES AND CHANGEABLE FESTIVALS.

Dominical Letter.....	C	Palm Sunday.....	April 11	Pentecost.....	June 6
Epact.....	26	Good Friday.....	April 16	Trinity Sunday	June 13
Golden Number.....	17	Easter.....	April 18	Corpus Christi.....	June 17
Solar Cycle	2	Ascension Day.....	May 27	1st Sunday in Advent, Nov. 28	

EMBER DAYS:—March 10th, June 9th, September 15th, December 15th.

THE FOUR SEASONS.

Commencement of Spring, Sun enters φ , March 20th, at 3.30 o'clock A. M.
Commencement of Summer, Sun enters ω , June 20th, at 11.20 o'clock P. M.
Commencement of Autumn, Sun enters π , Sept. 22d, at 2.10 o'clock P. M.
Commencement of Winter, Sun enters $\nu\beta$, December 21st, at 8.20 o'clock A. M.

Mars (δ) is called the Governing Planet this year.

ECLIPSES FOR THE YEAR 1897.

In the year 1897 there will be two Eclipses, both of the Sun.

The first is an Annular Eclipse of the Sun, February 1st, at 1 o'clock 17 min. in the afternoon. Visible in the extreme Eastern and Southern part of the United States as a partial Eclipse toward Sunset.

The second is an Annular Eclipse of the Sun, July 29th, at 8 o'clock 56 min. in the morning. Visible here only as a partial eclipse.

EXPLANATION OF SIGNS.

					Sun.		Jupiter.	\circ	Conjunction.
New	First	Full	Last		Saturn,		Venus.	\circ	Opposition.
Moon.	Quarter.		Quarter.		Mars.		Uranus.	\square	Quartile.
					Mercury.		Moon.	$7*$	Pleiads.
					Neptune.		Earth.	\oplus	

THE TWELVE SIGNS OF THE ZODIAC.

	Aries, or Ram.		Leo, or Lion.		Sagittarius, or Bowman.
	Taurus, or Bull.		Virgo, or Virgin.		Capricornus, or Goat.
	Gemini, or Twins.		Libra, or Balance.		Aquarius, or Waterman.
	Cancer, or Crabfish.		Scorpio, or Scorpion.		Pisces, or Fishes.

Ω Ascending Node—Planet crossing the Ecliptic toward the North.

\wp Descending Node—Planet crossing the Ecliptic toward the South.

All the calculations in this Almanac are made to Solar, or apparent time, and are suited to the latitude of the Eastern, Central and Western States.

L. J. HEATWOLE, Calculator.

1st Month.

January, 1897.

31 Days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK	SUN	SUN	MOON'S SIGNS.	MOON RISES & SETS.
				TIME.	rises	sets.		
Friday	1	New Year	b rises 3.42	12 4	7 23	4 37		5 56
Saturday	2	C. Hammer d.1887	Orion south 10.57	12 4	7 23	4 37		6 50

1) Sunday after New Year.

Day's length, 9 h. 14 m.

Sunday	3 D.Hambright b.1810		3. 12.25 a. m.	12 5	7 23	4 37		sets
Monday	4 J. Seybert d. 1860		6 ♀ ♀	12 5	7 22	4 38		5 42
Tuesday	5 A. Schultz b. 1810		♂ ♀ ♂, ♀ gr. Elong. E.	12 6	7 22	4 38		6 38
Wednesday	6 Epiphany		Sirius south 11.30	12 6	7 21	4 39		7 35
Thursday	7 Widukind		Rigel south 9.57	12 7	7 20	4 40		8 44
Friday	8 Severinus		Aldebaran so. 9.14	12 7	7 20	4 40		9 50
Saturday	9 Catharina Zell		Arcturus rises 9.24	12 7	7 19	4 41		10 58

2) 1st Sunday after Epiphany.

Day's length, 9 h. 22 m.

Sunday	10 Paul the Hermit		10. 4.08 p. m.	12 8	7 19	4 41		morn.
Monday	11 Fructuosus		♂ in Apogee.	12 8	7 18	4 42		12 20
Tuesday	12 F. Castellian		Spica rises 10.7	12 9	7 18	4 42		1 26
Wednesday	13 Hillarius		♀ stationary.	12 9	7 17	4 43		2 30
Thursday	14 S.P.Reinoehl d.1879		♂ ♀ ♂, ♀ in Perihelion.	12 9	7 17	4 43		3 25
Friday	15 John v. Laski		♂ ♀ ♂, ♀ sets 4.30	12 10	7 16	4 44		4 32
Saturday	16 Geo. Spalatin		♂ stationary.	12 10	7 15	4 45		5 41

3) 2nd Sunday after Epiphany.

Day's length, 9 h. 30 m.

Sunday	17 Antonius		Regulus rises 7.24	12 10	7 14	4 46		6 20
Monday	18 M. Lauer b. 1824		18. 2.39 p. m.	12 11	7 13	4 47		rises
Tuesday	19 Chr. Mueller d.1889		7 * south 7.36	12 11	7 12	4 48		5 52
Wednesday	20 J. M. Young d.1876		♀ rises 7.10, ☽ ent. ☾	12 11	7 12	4 48		6 47
Thursday	21 Agnes		♂ ♀ ♂	12 12	7 11	4 49		7 42
Friday	22 Fred Danner b.1805		♂ ♀ ☽ Inferior.	12 12	7 10	4 50		8 50
Saturday	23 Isaiah		♀ south 2.33	12 12	7 9	4 51		9 57

4) 3rd Sunday after Epiphany.

Day's length, 9 h. 42 m.

Sunday	24 Timothy		♀ gr. Hel. Lat. N.	12 13	7 8	4 52		11 10
Monday	25 M. Dissinger d.1883		25. 2.30 p. m.	12 13	7	7 4 53		morn.
Tuesday	26 Polycarp		Spica rises 11.17	12 13	7	6 4 54		12 9
Wednesday	27 J. J. Kopp d.1889		♂ ♀ ♂, ♂ ♀ ♂	12 13	7	5 4 55		1 14
Thursday	28 Charles the Great		Sirius south 9.56	12 13	7	4 4 56		2 42
Friday	29 Juvent & Maxim		Rigel south 8.20	12 13	7	3 4 57		3 58
Saturday	30 Heinrich Mueller		♀ in ☽	12 14	7	2 4 58		5 4

5) 4th Sunday after Epiphany.

Day's length, 9 h. 56 m.

Sunday	31 Hans Sachs		♂ ♀ ♂	12 14	7	1 4 59		6 10
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Weather Forecast.—1. Threatening; 2. cloudy; 3. changeable; 4. dull day; 5. rainy; 6. clearing; 7. milder; 8. cloudy; 9. snow; 10. cold; 11. clouds; 12. fair; 13. warmer; 14. change; 15. dull day; 16. moderate; 17. rain; 18. damp, cloudy; 19. colder; 20. rain or snow; 21. showers; 22. clearing; 23. cloudy; 24. cold day; 25. changeable; 26. threatening; 27. windy; 28. variable; 29. cloudy; 30. clearing; 31. frosty, clear.

— “No, Willy dear,” said mamma, “no more cakes to-night. Don’t you know you can’t sleep on a full stomach?”—“Well,” replied Willie, “I can sleep on my back”

2nd Month.

February, 1897.

28 Days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME.	SUN	SUN	MOON'S SIGNS.	MOON RISES & SETS.
					rises	sets.		
Monday	1	Ignatius	 1. 2.35 p. m. ☽	12 14	6 59 5	1		sets
Tuesday	2	Candlemass	☽ stationary.	12 14	6 58 5	2		5 50
Wednesday	3	S. Dickover b. 1826	½ soth 6.57	12 14	6 57 5	3		6 52
Thursday	4	J. Gross d.1884	Algol south 5 46 ☿	12 14	6 56 5	4		7 54
Friday	5	G. A. Blank d.1861	δ ♀ ☽	12 14	6 55 5	5		8 55
Saturday	6	Amandus	☽ sets 8.40	12 14	6 54 5	6		10 2

6) 5th Sunday after Epiphany.

Day's length, 10 h. 12 m.

Sunday	7	Geo. Wagner	♀ south 1.28	12 14	6 53 5	7		11 10
Monday	8	S. Weber d.1889	☽ in Apogee.	12 14	6 52 5	8		morn.
Tuesday	9	S. Heiss d. 1883	 9. 1.47 p. m.	12 14	6 51 5	9		12 7
Wednesday	10	F. C. Oettinger	7* sets 1.34	12 14	6 50 5	10		12 58
Thursday	11	M. Zulauf d.1870	δ δ ☽, δ ♀ ☽	12 14	6 48 5	12		1 35
Friday	12	Pet. Burgner b.1820	δ sets 2.10	12 14	6 47 5	13		2 40
Saturday	13	Ch. F. Schwartz	Orion south 7.58 ☽	12 14	6 46 5	14		3 44

7) Septuagesima Sunday.

Day's length, 10 h. 28 m.

Sunday	14	Valentine	Andromeda sets 5.55	12 14	6 44 5	16		4 33
Monday	15	Phil. Wagner d.1870	☽ gr. Elong. W.	12 14	6 43 5	17		5 38
Tuesday	16	G. Miller b 1774	♀ gr. Elong. E.	12 14	6 42 5	18		6 20
Wednesday	17	Constantine	 17. 4.33 a. m.	12 14	6 41 5	19		rises
Thursday	18	S. Breyfogel b.1823	□ ½ ☽, ♀	12 14	6 39 5	21		7 10
Friday	19	Mesrob	δ δ ♀, ☽ enters Π	12 14	6 38 5	22		8 20
Saturday	20	Saboth	☽ in Perigee.	12 14	6 37 5	23		9 30

8) Sexagesima Sunday.

Day's length, 10 h. 46 m.

Sunday	21	Isaac Hoffert d.1876	♀ south 12.26	12 14	6 36 5	24		10 41
Monday	22	Washington	Capella south 6.44	12 14	6 34 5	26		11 50
Tuesday	23	B. Ziegenbalg	 23. 10.5 p. m.	12 14	6 33 5	27		morn.
Wednesday	24	Matthias	 Sirius south 8.11	12 13	6 32 5	28		12 55
Thursday	25	Caspar Olevian	Vega rises 11.16	12 13	6 31 5	29		1 51
Friday	26	Bernhard Haller	Ψ stationary.	12 13	6 29 5	31		2 49
Saturday	27	M. Buzer	☽ in Aphelion.	12 13	6 28 5	32		3 38

9) Quinquagesima Sunday.

Day's length, 10 h. 56 m.

Sunday	28	J. H. Schmitt d.1889	☽ south 5.22	12 13	6 27 5	33		4 20
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Jupiter (♀) is in opposition with the Sun on the 23rd and shines all night.

Weather Forecast.—1. Windy day; 2. pleasant; 3. clouding; 4. rain or snow; 5. windy; 6. clearing; 7. pleasant day; 8. clouds; 9. changeable; 10. foggy, rain; 11. snow; 12. raw winds, snow; 13. blustery; 14. clearing; 15. gloomy day; 16. high winds; 17. clear; 18. clouding, rain; 19. heavy rains; 20. high wind; 21. dark, dull; 22. windy; 23. colder; 24. very cold; 25. clear, cold day; 26. cloudy; 27. gloomy, wet; 28. cloudy, rainy,

"Have you felt slippers?" inquired an old lady in a shoe store. The clerk, who was new at the business and young, answered, "Yes, ma'am, many a time."

Little Susie: "Well, Jennie, you are an aunt, now; you ought to be proud of it." Little Jennie: "No, I ought'n't to. I ain't no aunt." Susie: "Why not?" Jennie: "'Cause I'm an uncle. The new baby's a boy."

3rd Month.

March, 1897.

31 Days.

WEEK DAYS	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME.	SUN	SUN	MOON'S SIGNS.	MOON RISES & SETS.	
					rises	sets.			
Monday	1	H. F. Sichley d.1873	♂ ♀ ☽	12 13	6 25	5 35		5 6	
Tuesday	2	<i>Shrove Tuesday</i>	7* sets 12.17	12 12	6 24	5 36		5 57	
Wednesday	3	<i>Ash Wednesday</i>	☽ 3. 6.18 a. m. ☈	12 12	6 23	5 37		sets	
Thursday	4	Geo. Wishart		♀ in Perihelion.	12 12	6 21	5 39		6 47
Friday	5	Thomas of Aquin	Sirius south 7.34	12 12	6 20	5 40		7 58	
Saturday	6	Zach. Ursinus	♀ sets 7.12	12 11	6 19	5 41		9 1	

10) 1st Sunday in Lent.

Day's length, 11 h. 22 m.

Sunday	7	Perpet. & Felic.	♂ ♀ ☽, ☐ ♨ ☽	12 11	6 18	5 42		10 10
Monday	8	Philemon	☽ in Apogee.	12 11	6 16	5 44		10 40
Tuesday	9	Cyrill & Method.	☽ stationary.	12 11	6 15	5 45		morn.
Wednesday	10	<i>Ember Day</i>	Castor south 8.1	12 10	6 13	5 47		12 30
Thursday	11	W. Hoseus		11. 9.50 a. m.	12 10	6 12	5 48	1 40
Friday	12	Gregory the Great	☽ south 4.36 ☎	12 10	6 11	5 49		2 28
Saturday	13	Rudericus	Vega rises 10.20	12 9	6 10	5 50		3 25

11) 2nd Sunday in Lent.

Day's length, 11 h. 40 m.

Sunday	14	Mathilde	Orion sets 12.34	12 9	6 8	5 52		4 8
Monday	15	Thom. Cranmer	♂ ♍ ☽, 7* sets 11.27	12 9	6 7	5 53		4 54
Tuesday	16	Henry Niebel b.1784	Pollux south 7.52	12 9	6 6	5 54		5 10
Wednesday	17	St. Patrick	☽ south 10.37 ☎	12 8	6 4	5 56		5 48
Thursday	18	Alexander		18. 3.50 p. m.	12 8	6 3	5 57	rises
Friday	19	Mary & Martha		Sirius sets 11.42	12 8	6 2	5 58	
Saturday	20	Ambros. of Sienna	☽ enters ♍ D. & N. Equal Spring Begins.	12 8	6 0	6 0		8 30

12) 3rd Sunday in Lent.

Day's length, 12 h. 00 m.

Sunday	21	Benedict	♀ great. brilliancy.	12 7	5 5	59 6 1		9 40
Monday	22	A. Klinefelter d.1878	♂ ♍ ☽, 6 ♀ ☽	12 7	5 5	58 6 2		10 45
Tuesday	23	C. King d. 1887	☽ rises 10.10	12 7	5 5	57 6 3		11 50
Wednesday	24	Gabriel	Regulus south 9.58	12 7	5 5	55 6 5		morn.
Thursday	25	Ann. Virgin Mary		25. 6.22 a. m.	12 6	5 5	54 6 6	
Friday	26	G. Mattinger d.1873	♀ gr. Hel. Lat. N.	12 6	5 5	53 6 7		1 42
Saturday	27	Luidger	7* sets 10.51	12 6	5 5	52 6 8		2 24

13) 4th Sunday in Lent.

Day's length, 12 h. 16 m.

Sunday	28	G. S. Domer d.1887	☽ south 3.32	12 5	5 5	51 6 9		3 12
Monday	29	Eustasius	Pollux south 7.6	12 5	5 5	49 6 11		3 54
Tuesday	30	Joshua Fry b.1812	Sirius sets 11.5	12 5	5 5	48 6 12		4 20
Wednesday	31	H. H. Hurd d. 1884	Orion sets 11.30	12 4	5 5	45 6 15		5 18

Weather Forecast.—1. Chilly day; 2. disagreeable; 3. stormy; 4. colder; 5. cold, raw day; 6. clearing; 7. milder; 8. clouds; 9. rain and snow; 10. cold; 11. frosty; 12. change; 13. warmer; 14. clouding; 15. threatening; 16. change; 17. unsettled; 18. cloudy; 19. gloomy; 20. squally; 21. cold, raw day; 22. snow flurries; 23. variable; 24. clouds; 25. damp, misty; 26. rain and snow; 27. warmer; 28. brilliant; 29. pleasant; 30. variable; 31. windy, clear.

"You are as full of airs as a hand organ," said a young man to a girl who refused to let him see her home. "That may be," was the reply, "but I don't go with a crank."

Fond Mother: "My darling, it is bed-time. All the little chickens have gone to bed."—Little Philosopher: "Yes, mamma, and so has the old hen."

4th Month.

April, 1897.

30 Days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK	SUN	SUN	MOON RISES & SETS.	
				TIME. H. M.	RISES H. M.	SETS. H. M.		
Thursday	1	J. M. Young b. 1806	1. 10.46 p. m. ☽	12 4	5 45	6 15		sets
Friday	2	A. Stroh d. 1843	♂ ♀ ☽	12 4	5 44	6 16		7 47
Saturday	3	Gerh. Tersteegen	7 * sets 7.20	12 4	5 42	6 18		8 20

14) 5th Sunday in Lent.

Day's length, 12 h. 36 m.

Sunday	4	Jacob Boas d. 1884	☽ in Apogee. ♂ ♀ ☽	12 3	5 41	6 19		9 7
Monday	5	G. Miller d. 1816	Sirius sets 10.40	12 3	5 40	6 20		9 57
Tuesday	6	Alb. Duerer	♀ stationary.	12 3	5 39	6 21		10 14
Wednesday	7	Oloius Peterson	♂ ♀ ☽	12 2	5 37	6 23		11 28
Thursday	8	Martin Chemnitz	☽ in ♋, ☽	12 2	5 36	6 24		morn.
Friday	9	Thomas of West.	♂ ♀ ☽	12 2	5 35	6 25		12 40
Saturday	10	Fulbert	☽ 10. 2.49 a. m.	12 1	5 33	6 27		1 10

15) Palm Sunday.

Day's length, 12 h. 54 m.

Sunday	11	Leo the Great	☽ south 2.36	12 1	5 32	6 28		1 54
Monday	12	Sabas	☽ in Perihelion.	12 1	5 31	6 29		2 20
Tuesday	13	Justin	♂ ♀ ☽	Fast.	5 30	6 30		2 57
Wednesday	14	Tiburtus	Sirius sets 10.11	☽ 11 59	5 28	6 32		3 24
Thursday	15	Maund Thursday	Aldebaran sets 9.50	11 59	5 27	6 33		3 50
Friday	16	Good Friday	☽ gr. Hel. Lat. N.	11 59	5 25	6 34		4 39
Saturday	17	Rudolph	☽ 17. 12.47 a. m.	11 59	5 24	6 36		rises

16) Easter Sunday.

Day's length, 13 h. 12 m.

Sunday	18	Easter	Spica south 11.34	11 59	5 23	6 37		8 35
Monday	19	Melanchton	♂ ♀ ☽, ♂ ♀ ☽	11 59	5 22	6 38		9 40
Tuesday	20	Bugenhagen	☽ rises 10.30, ☽ ent. ♈	11 59	5 21	6 39		10 45
Wednesday	21	Anselm of Cant.	Rigel sets 9.37	11 59	5 20	6 40		11 40
Thursday	22	H. H. Hurd b. 1854	☽ gr. Hel. Lat. N. ☽	11 59	5 19	6 41		morn.
Friday	23	Adelb. of Prague	☽ 23. 4.10 p. m.	11 58	5 18	6 42		12 25
Saturday	24	Wilfred	☽ ♀ south 7.58	11 58	5 17	6 43		1 5

17) 1st Sunday after Easter.

Day's length, 13 h. 26 m.

Sunday	25	Marcus	7 * sets 8.55	11 58	5 16	6 44		1 35
Monday	26	Dr. Krecker d. 1883	♀ stationary.	11 58	5 15	6 45		2 4
Tuesday	27	Otto Catelin	Alphacca sets 1.9	☽ 11 53	5 13	6 47		2 28
Wednesday	28	Fred. Myconius	♂ ♀ ☽ Inferior.	11 53	5 11	6 49		2 54
Thursday	29	Ludw. of Berquin	☽ south 1.20	11 53	5 10	6 50		3 14
Friday	30	Geo Calixt.	Spica south 10.49	11 53	5 9	6 51		3 40

Venus (♀) is in Inferior Conjunction with the Sun on the 28th, and changes from evening star to morning star.

Weather Forecast.—1. Blustery, cloudy; 2. clouds; 3. warmer; 4. change; 5. disagreeable; 6. cloudy, snow; 7. frosty, clear; 8. change; 9. gloomy; 10. unsettled; 11. milder; 12. thunder; 13. wind; 14. cooler; 15. clear; 16. blustery; 17. showers; 18. clouds; 19. change; 20. foggy; 21. variable; 22. warmer; 23. pleasant; 24. change; 25. showers, thunder; 26. stormy; 27. clear; 28. cooler; 29. wind; 30. threatening.

Lawyer (to female witness): "What occupation did your husband follow?" Witness: "He was a skipper." Lawyer: "Of a schooner?" Witness: "No, of a bank. He skipped to Canada."

5th Month.

May, 1897.

31 Days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK	SUN	SUN	MOON RISES & SETS.
				TIME. H. M.	rises H. M.	sets H. M.	
Saturday	1	J. Albright b. 1759	☽ I. 3.9 p. m.	11 57	5	7 6 53	elephant sets

18) 2nd Sunday after Easter. Day's length, 13 h. 46 m.

Sunday	2	A. F. Leopold b. 1819	☽ in Apogee.	11 57	5	6 6 54	elephant
Monday	3	Monica	☽ ♀ ☽	11 57	5	5 6 55	elephant
Tuesday	4	Florian	☽ ♀ ☽	11 57	5	4 6 56	elephant
Wednesday	5	Fred. the Wise	Spica south 10.30	11 57	5	3 6 57	elephant
Thursday	6	Epischeus	7 * sets 8.24	11 56	5	2 6 58	elephant
Friday	7	Humboldt	☽ ♀ ☽	11 56	5	1 6 59	morn.
Saturday	8	Stanislaus	Sirius sets 8.41	11 56	5	0 7	elephant

19) 3rd Sunday after Easter. Day's length, 14 h. 00 m.

Sunday	9	Gregory of Naz.	☽ 9. 3.59 p. m.	11 56	4	5 9 7	1	elephant
Monday	10	Victoria	☽ stationary.	11 56	4	5 8 7	2	elephant
Tuesday	11	S. Neitz d. 1885	☽ sets 1.40	11 56	4	5 7 7	3	elephant
Wednesday	12	Miletius the Great	Orion sets 8.56	11 56	4	5 6 7	4	elephant
Thursday	13	Servatius	Arcturus south 10.46	11 56	4	5 5 7	5	elephant
Friday	14	Pachomius	☽ south 12.16	11 56	4	5 4 7	6	elephant
Saturday	15	Moses	Antares south 12.54	11 56	4	5 3 7	7	elephant

20) 4th Sunday after Easter. Day's length, 14 h. 14 m.

Sunday	16	John Schaaf b. 1813	☽ 16. 8.16 a. m.	11 56	4	5 2 7	8	elephant rises
Monday	17	Jodseus	☽ ♀ ☽, ♀ stat.	11 56	4	5 1 7	9	elephant
Tuesday	18	J. Albright d. 1808	☽ ♀ ☽	11 56	4	5 0 7	10	elephant
Wednesday	19	Potentia	Sirius sets 7.58	11 56	4	5 0 7	10	elephant
Thursday	20	Torpetus	Rigel sets 9.45	11 56	4	4 9 7	11	elephant
Friday	21	C. Roehm d. 1889	☽ ♀ ☽ Inf. ☽ ent. II	11 56	4	4 8 7	12	elephant
Saturday	22	Castus & Emil.	☽ in Aphelion.	11 57	4	4 7 7	13	elephant morn.

21) 5th Sunday after Easter. Day's length, 14 h. 26 m.

Sunday	23	Desiderius	☽ 23. 3.56 a. m.	11 57	4	4 6 7	14	elephant
Monday	24	Esther	Spica so. 9.12 ☈	11 57	4	4 6 7	14	elephant
Tuesday	25	Urbanus	☽ south 6.1	11 57	4	4 5 7	15	elephant
Wednesday	26	Beda	☽ in Aphelion.	11 57	4	4 4 7	16	elephant
Thursday	27	Ascension Day	Antares south 12.6	11 57	4	4 3 7	17	elephant
Friday	28	William	☽ ♀ ☽, ♀ rises 3.30	11 57	4	4 3 7	17	elephant
Saturday	29	W. W. Orwig d. 1889	☽ in Apogee.	11 57	4	4 2 7	18	elephant

22) 6th Sunday after Easter. Day's length, 14 h. 36 m.

Sunday	30	Decoration day	☽ ☽	11 57	4	4 2 7	18	elephant
Monday	31	Joachim Neander	☽ 31. 6.47 a. m.	11 57	4	4 1 7	19	elephant sets

Saturn (☽) is in opposition to the Sun on the 18th and shines all night.

Weather Forecast.—1. Rainy day; 2. dismal; 3. thunder-showers; 4. unsettled; 5. cooler; 6. mild, pleasant; 7. fog; 8. clearing; 9. very warm; 10. thunder; 11. sultry; 12. thunderstorms; 13. high winds; 14. rain; 15. clouds; 16. breezy; 17. cool; 18. change; 19. rainy, wet; 20. thunder; 21. clouds; 22. thunder-showers; 23. variable; 24. warmer; 25. unsettled; 26. change; 27. warmer; 28. sultry; 29. threatening; 30. cloudy, thunder; 31. showery.

6th Month.

June, 1897.

30 Days.

WEEK DAYS	DATE	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME.	SUN	SUN	MOON SIGNS	MOON RISES & SETS.
					rises	sets.		
Tuesday	1	H. Stoetzel b.1810	♂ ♀ ☽	11 58	4 40	7 20		9 20
Wednesday	2	Pothin & Bland.	☽ stationary.	11 58	4 40	7 20		10 10
Thursday	3	Clothilde	7 * rises 3.30	11 58	4 39	7 21		10 54
Friday	4	Darius	♀ great. brilliancy.	11 58	4 39	7 21		11 30
Saturday	5	J. Dreisbach b.1789	♂ ♀ ☽	11 58	4 38	7 22		11 52

23) Whit-Sunday.

Day's length, 14 h. 44 m.

Sunday	6	Whit-Sunday	Antares south 11.25	11 58	4 38	7 22		morn.
Monday	7	Joshua Fry d.1888	♂ ♀ ☽	11 59	4 37	7 23		12 30
Tuesday	8	A. H. Franke	☽ 8. 1.24 a. m. ☽	11 59	4 37	7 23		12 54
Wednesday	9	Ember Day	Spica south 8.10	11 59	4 37	7 23		1 14
Thursday	10	Fred. Barbarossa	♂ ♀ ☽	11 59	4 36	7 24		1 40
Friday	11	Th. Schneider d.1888	☽ 1.2 south 10.13	11 59	4 36	7 24		2 8
Saturday	12	Renata of Ferr	♂ ♀ ☽	12 0	4 36	7 24		2 43

24) Trinity Sunday.

Day's length, 14 h. 48 m.

Sunday	13	J. Frankhouser b.34	☽ in Perigee.	12 0	4 35	7 25		3 24
Monday	14	Basilius the Great	☽ 14. 3.23 p. m.	12 0	4 35	7 25		rises
Tuesday	15	Bogatzky	☽ gr. Elong. W. ☽	Slow.	4 35	7 25		8 50
Wednesday	16	Richard Baxter	☽ gr. Hel. Lat. S.	12 0	4 35	7 25		9 30
Thursday	17	CORPUS CHRISTI	Vega south 11.58	12 0	4 35	7 25		10 5
Friday	18	Pamphilus	♂ ♀ ☽	12 1	4 35	7 25		10 38
Saturday	19	Paphnutius	Antares south 10.31	12 1	4 35	7 25		10 59

25) 1st Sunday after Trinity.

Day's length, 14 h. 50 m.

Sunday	20	27 Mart. in Prag	☽ ent ☽ Longest Day. Summer Begins ☽	12 1	4 34	7 26		11 20
Monday	21	M. Claudius	☽ 21. 5.56 p. m.	12 1	4 35	7 25		11 54
Tuesday	22	Gottschalk	Altair south 1.40	12 2	4 35	7 25		morn.
Wednesday	23	Bishop Long d.1869	Regulus sets 10.34	12 2	4 35	7 25		12 20
Thursday	24	John the Baptist	7 * rises 3.2	12 2	4 35	7 25		12 50
Friday	25	Augsb. Confession	☽ in Apogee.	12 2	4 35	7 25		1 21
Saturday	26	J. B. Andræ	♂ ♀ ☽	12 3	4 35	7 25		2 11

26) 2nd Sunday after Trinity.

Day's length, 14 h. 50 m.

Sunday	27	Children's Day	Arcturus south 7.44	12 3	4 35	7 25		2 44
Monday	28	Irenæus	♂ ♀ ☽ , ♂ ♀ ☽	12 3	4 36	7 24		3 7
Tuesday	29	Peter & Paul	☽ 29. 9.27 p. m. ☽	12 3	4 36	7 24		sets
Wednesday	30	Raymond Lullus	Vega south 11.8	12 3	4 36	7 24		7 40

Weather Forecast.—1. Heavy rains; 2. threatening; 3. showers; 4. thunder-showers; 5. cloudy; 6. warm day; 7. threatening; 8. very warm; 9. showers; 10. damp day; 11. change; 12. cooler; 13. cloudy, thunder; 14. fog, cloudy; 15. sultry; 16. clearing; 17. thunder; 18. warm; 19. clouds; 20. warm day; 21. sultry; 22. showery; 23. clouds; 24. thunder; 25. gloomy, wet; 26. foggy, damp; 27. clouds; 28. thunder; 29. hot day; 30. thunder-showers.

Impatient tourists (to little boy fishing in the lake): "You told us the boat always left here at four, and we have waited till past five." Boy: "Oh, it doesn't begin to run 'til June."

Gus: "I hear George has married an heiress. He's in the clover now, I suppose." Dick: "No; he's working like a horse, trying to pay his board at a \$40 a week hotel. Her father pays hers, and she won't live anywhere else."

7th Month.

July, 1897.

31 Days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK	SUN	SUN	MOON'S
				TIME.	rises	sets.	RISES & SETS.
				H. M.	H. M.	H. M.	H. M.
Thursday	1	D. Tobias d.1885	⊕ in Aphelion.	12 4	4 36	7 21	8 50
Friday	2	Visit V. Mary	Regulus sets 10.0	12 4	4 36	7 24	9 25
Saturday	3	Acon Palearius	δ ♀ ☽	12 4	4 37	7 23	9 56

27) 3rd Sunday after Trinity.

Day's length, 14 h. 46 m.

Sunday	4	Independence	δ ♀ ☽	12 4	4 38	7 22	10 21
Monday	5	M. Zulauf b.1820	♀ in ♀ ☽	12 4	4 38	7 22	10 44
Tuesday	6	John Huss	Orion rises 4.30	12 4	4 38	7 22	11 10
Wednesday	7	Jno. Seybert b.1791	☽ 7. 7.54 a. m.	12 5	4 38	7 22	11 48
Thursday	8	Killian	☽ south 8.22	12 5	4 39	7 21	morn.
Friday	9	J. Adams b.1815	♀ in Perihelion.	12 5	4 39	7 21	12 30
Saturday	10	Wm. of Orange	δ ♀ ☽ , δ ♀ ☽	12 5	4 40	7 20	1 20

28) 4th Sunday after Trinity.

Day's length, 14 h. 40 m.

Sunday	11	Placidus	☽ in Perigee.	12 5	4 40	7 20	2 4
Monday	12	Henry II.	Arcturus sets 2.0	12 5	4 41	7 19	2 58
Tuesday	13	Margaret	☽ 13. 11.14 p. m.	12 5	4 41	7 19	rises
Wednesday	14	S. G. Rhoads b.1831	Dog Days Begin.	12 6	4 42	7 18	8 4
Thursday	15	Apostles' Day	δ ♀ ☽ Superior.	12 6	4 43	7 17	8 28
Friday	16	Sporatus	Andromeda rises 8.40	12 6	4 43	7 17	8 55
Saturday	17	Arnulf	♀ gr. Hel. Lat. S.	12 6	4 44	7 16	9 14

29) 5th Sunday after Trinity.

Day's length, 14 h. 32 m.

Sunday	18	Bonaventura	Spica sets 10.54	12 6	4 45	7 15	9 30
Monday	19	Louise Henriette	♀ gr. Hel. Lat. N.	12 6	4 46	7 14	9 55
Tuesday	20	Elijah	Markab south 3.5	12 6	4 47	7 13	10 15
Wednesday	21	Eberhard	☽ 21. 9.30 a. m.	12 6	4 47	7 13	10 40
Thursday	22	Mary Magdalene	☽ enters ♀	12 6	4 48	7 12	11 10
Friday	23	Berghheimer d.1840	☽ in Apogee.	12 6	4 49	7 11	11 52
Saturday	24	J. Sindlinger b.1807	☽ south 7.18	12 6	4 50	7 10	morn.

30) 6th Sunday after Trinity.

Day's length, 14 h. 20 m.

Sunday	25	St. James	δ ♀ ☽ , δ ♀ ☽ , δ ♀ ☽	12 6	4 51	7 9	12 41
Monday	26	St. Anna	Antares south 7.58	12 6	4 52	7 8	1 27
Tuesday	27	Raymond Palmer	Arcturus sets 12.53	12 6	4 52	7 8	1 57
Wednesday	28	John Seb. Bach	☽ stationary.	12 6	4 53	7 7	2 56
Thursday	29	Olaus the Holy	☽ 29. 10.20 a. m.	12 6	4 54	7 6	sets
Friday	30	J. Dick b.1823	δ ♀ ☽	12 6	4 55	7 5	7 48
Saturday	31	G. S. Domer b.1828	Aldebaran rises 12.48	12 6	4 56	7 4	8 20

Weather Forecast.—1. Clear ; 2. great heat; 3. thunder, hail; 4. sultry; 5. very warm; 6. sweltering; 7. sultry day; 8. heavy rains; 9. warm; 10. great heat; 11. change; 12. very warm; 13. thunder-storm; 14. thunder; 15. hot day; 16. fog; 17. showers; 18. change; 19. cloudy; 20. showers; 21. thunder; 22. rain; 23. clearing; 24. variable; 25. pleasant day; 26. unsettled; 27. clouds, thunder; 28. sultry; 29. change; 30. warm; 31. foggy, cooler.

"Yes," said Bubbles, "I have a good deal on my hands just now."—"So I see," said Tubb. "Why not try a little soap and water?"

Wife: "I don't believe I can ever wear my sealskin coat as it is now."—Husband: "Why don't you have it made over into a bicycle sweater for Winter use?"

8th Month.

August, 1897.

31 Days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME.	SUN	SUN	MOON'S SIGNS.	MOON RISES & SETS.
					rises	sets.		
H.	M.			H.	M.	H.	M.	

31) 7th Sunday after Trinity.

Day's length, 14 h. 08 m.

Sunday	1	Lammas Day	δ ¼ ♈, δ 8 ♈, ♀ ☪	12 6	4 57	7 3	☽	8 52
Monday	2	Mart. under Nero	☿ stationary.	12 6	4 58	7 2	☽	9 38
Tuesday	3	H. Kletzing b.1818	½ south 6.38	12 6	4 59	7 1	☽	10 10
Wednesday	4	Leonh. Kaefer	Spica sets 9.47	12 6	5 07	0	☽	10 42
Thursday	5	Evg. Salzburger	☽ 5. 12.46 p. m.	12 6	5 16	59	☽	11 15
Friday	6	TRANSFIGURATION.	☽ ½ ♈, δ ♈	12 6	5 26	58	☽	11 57
Saturday	7	Nonna	☽ in Perigee.	12 5	5 36	57	☽ morn.	

32) 8th Sunday after Trinity.

Day's length, 13 h. 54 m.

Sunday	8	Hormisda	♀ south 1.50	12 5	5 46	56	☽	12 51
Monday	9	Numidicus	Rigel sets 1.24	12 5	5 56	55	☽	1 48
Tuesday	10	Laurentius	Altair south 10.25	12 5	5 66	54	☽	2 40
Wednesday	11	Greg. of Utrecht	Antares south 6.58	12 5	5 76	53	☽	3 51
Thursday	12	Ans. of Havelb.	☽ 12. 8.44 a. m.	12 5	5 86	52	☽ rises	
Friday	13	Zinzendorf	δ ♀ ♍	12 5	5 96	51	☽	7 20
Saturday	14	J. Kreamer d. 1886	Orion rises 1.46	12 5	5 116	49	☽	7 46

33) 9th Sunday after Trinity.

Day's length, 13 h. 38 m.

Sunday	15	Mary	Spica sets 9.5	12 4	5 12	6 48	☽	8 4
Monday	16	Rochus	□ ½ ☽	12 4	5 13	6 47	☽	8 25
Tuesday	17	John Gerhard	□ ☽ ☽	12 4	5 14	6 46	☽	8 50
Wednesday	18	Hugo Grotius	Achernar south 3.46	12 4	5 15	6 45	☽	9 18
Thursday	19	Sebaldus	Regulus rises 1.40	12 4	5 17	6 43	☽	9 50
Friday	20	J. Dreisbach d.1871	☽ 20. 3.13 a. m.	12 3	5 18	6 42	☽	10 34
Saturday	21	J. Walter b. 1781	Vega south 8.30	12 3	5 19	6 41	☽	11 30

34) 10th Sunday after Trinity.

Day's length, 13 h. 22 m.

Sunday	22	W.F.Schneider ^{died 1879}	δ ♈ ♈	12 3	5 20	6 40	☽	morn.
Monday	23	Chr. Mueller b.1830	☽ enters ♉ ☪	12 3	5 21	6 39	☽	12 32
Tuesday	24	St. Bartholomew	Dog Days' End.	12 2	5 22	6 38	☽	1 44
Wednesday	25	Ludovicus	δ ½ ☽	12 2	5 23	6 37	☽	3 06
Thursday	26	Ulphilas	♀ great. Elong. E.	12 2	5 24	6 36	☽	4 30
Friday	27	Jovinian	☽ 27. 9.51 p. m.	12 2	5 25	6 35	☽ sets	
Saturday	28	St. Augustine	δ ¼ ♈	12 1	5 26	6 34	☽	7 12

35) 11th Sunday after Trinity.

Day's length, 13 h. 08 m.

Sunday	29	John beheaded	♀ sets 8.0	12 1	5 28	6 32	☽	7 42
Monday	30	Claudius of Turin	δ ♀ ♈, δ ♈ ♈	12 0	5 30	6 30	☽	8 10
Tuesday	31	Adian	Sirius rises 3.0	12 0	5 31	6 29	☽	8 40

Weather Forecast.—1. Warm day; 2. change; 3. clouds; 4. variable; 5. pleasant; 6. rain, cloudy; 7. fair; 8. mild; 9. rainy; 10. thunder-showers; 11. change; 12. clouds; 13. thunder; 14. cloudy, rainy; 15. cool; 16. dull day; 17. cloudy; 18. rain; 19. showery; 20. fine day; 21. change; 22. sultry; 23. clear; 24. fog; 25. damp, foggy; 26. clear; 27. unsettled; 28. windy; 29. cloudy; 30. sultry; 31. fog.

Trolley motorman (to conductor): "Say, Bill, the old gent behind has just fell off."—Conductor: "That's all right. He's just paid his fare."

9th Month. September, 1897. 30 Days.

WEEK DAYS	DATE,	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME.	SUN	SUN	MOON SIGNS.	MOON RISES & SETS.
					rises	sets.		
Wednesday	1	Hannah	☽ in Perigee. ☉	12 0	5 32	6 28		9 14
Thursday	2	Mamas	☽ ♀ ☽, ☽ ♀ ☽	11 59	5 34	6 26		10 1
Friday	3	Hildegard	☽ 3. 5.35 p. m.	11 59	5 35	6 25		10 48
Saturday	4	G. B. Holdeman	Spica sets 7.49	11 59	5 36	6 24		11 44

36) 12th Sunday after Trinity. Day's length, 12 h. 48 m.

Sunday	5	John Mollio	Aldebaran rises 10.39	11 59	5 37	6 23		morn.
Monday	6	J. P. Leib d.1875	Sirius rises 2.37 ☉	11 58	5 39	6 21		12 50
Tuesday	7	Laz. Spengler	Orion rises 12.16	11 58	5 40	6 20		1 58
Wednesday	8	A. Overholt d.1884	♀ stationary.	11 58	5 41	6 19		3 4
Thursday	9	Vallerchamp b.1805	Antares sets 7.46	11 57	5 43	6 17		4 12
Friday	10	M. Sloat d.1884	☽ 10. 8.34 p. m.	11 56	5 44	6 16		rises
Saturday	11	John Benz	♀ gr. Hel. Lat. S.	11 56	5 46	6 14		6 30

37) 13th Sunday after Trinity. Day's length, 12 h. 29 m.

Sunday	12	C. King b.1800	Andromeda so. 12.38	11 56	5 47	6 13		7 4
Monday	13	Wm. Farel	☽ ♀ ☽	11 55	5 48	6 12		7 30
Tuesday	14	H.S. Stauffer d.1884	□ ♀ ☽	11 55	5 49	6 11		7 58
Wednesday	15	Ember Day	Fomalhaut south 11.16	11 55	5 50	6 10		8 38
Thursday	16	H. R. Yost d.1888	☽ in Apogee.	11 54	5 52	6 8		9 28
Friday	17	Lambert	Sirius rises 1.58	11 54	5 53	6 7		10 24
Saturday	18	A.G. Spangenberg	18. 9.13 p. m.	11 54	5 54	6 6		11 34

38) 14th Sunday after Trinity. Day's length, 12 h. 12 m.

Sunday	19	Jas. Barber d.1867	Algenib south 10.12	11 53	5 56	6 4		morn.
Monday	20	W.W. Orwig b.1810	Pollux rises 11.58 ☉	11 53	5 57	6 3		12 50
Tuesday	21	H. F. Sichley b.1841	Altair south 7.48	11 53	5 58	6 2		2 7
Wednesday	22	Emmeran	ent. ☐, D. & N. Equal, Autumn Begins.	11 52	6 0	6 0		2 53
Thursday	23	Mart. of Geneva	☽ ♀ ☽	11 52	6 1	5 59		3 25
Friday	24	Henry Fisher b.1801	☽ ♀ ☽, ☽ ♀ ☽	11 52	6 2	5 58		3 58
Saturday	25	Cleophas	Fomalhaut so. 10.42 ☽	11 52	6 3	5 57		4 48

39) 15th Sunday after Trinity. Day's length, 11 h. 54 m.

Sunday	26	Lioba	26. 8.8 a. m.	11 51	6 4	5 56		sets
Monday	27	Philipp Graveron	☽ ☽ ☽, ☽ ♀ ☽	11 51	6 6	5 54		6 15
Tuesday	28	H. Kletzing d.1887	☽ in Perigee.	11 51	6 7	5 53		6 44
Wednesday	29	St. Michael	7* rises 7.52	11 50	6 8	5 52		7 22
Thursday	30	Hieronymus	☽ ♀ ☽, ☽ ☽	11 50	6 10	5 50		8 4

Jupiter (♃) is in Conjunction with the Sun on the 13th, and cannot be seen.

Weather Forecast.—1. Warm day; 2. clouds; 3. unsettled; 4. thunder; 5. clear; 6. sultry; 7. dull day; 8. clouds, sultry; 9. variable; 10. cloudy; 11. threatening; 12. clear; 13. cooler; 14. change; 15. unsettled; 16. fair; 17. clouds; 18. foggy; 19. damp day; 20. dismal; 21. cool, frosty; 22. cool; 23. thunder; 24. change; 25. warmer; 26. foggy; 27. sultry; 28. rainy day; 29. cloudy, wet; 30. unsettled.

"My dear baron, what are you doing? Smoking two cigars at one and the same time?"—"Well, you see, my dear fellow, in this beastly hole you can't get any sixpenny cigars, such as I am in the habit of smoking, and so I have to make shift with a couple of three-penny ones."

10th Month.

October, 1897.

31 Days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK	SUN	SUN	MOON'S SIGNS.	MOON RISES & SETS.
				TIME. H. M.	rises H. M.	sets. H. M.		
Friday	1	J. G. Zinser d.1883	☽ sets 8.10	11 50	6 11	5 49	8 54	
Saturday	2	Leodgar	Sirius rises 1.6	11 49	6 13	5 47	9 46	

40) 16th Sunday after Trinity.

Day's length, 11 h. 38 m.

Sunday	3	Fred. Danner d.1855	3. 12.3 a. m.	11 49	6 14	5 46	10 44
Monday	4	Franciseus	☽ 7* rises 7.30	11 49	6 15	5 45	11 48
Tuesday	5	John Young b.1796	☽ in Perihelion.	11 48	6 16	5 44	morn.
Wednesday	6	Henry Albert	☽ ♀ 2	11 48	6 17	5 43	12 50
Thursday	7	Theodore Beza	☽ great. Elong. W.	11 48	6 19	5 41	1 58
Friday	8	Robert Grosshead	Altair south 6.50	11 48	6 20	5 40	3 4
Saturday	9	U.H. Hershey b.1843	Aldebaran rises 8.33	11 47	6 22	5 38	4 43

41) 17th Sunday after Trinity.

Day's length, 11 h. 16 m.

Sunday	10	Justus Jonas	10. 1.4 a. m.	11 47	6 23	5 37	rises
Monday	11	Vallenchamp d.1854	☽ 7* rises 7.7	11 47	6 24	5 36	5 40
Tuesday	12	G. T. Haines b.1809	Markab south 9.50	11 46	6 26	5 34	6 10
Wednesday	13	Elizabeth Frey	Fomalhaut south 9.36	11 46	6 27	5 33	7 34
Thursday	14	Nicholas Ridley	☽ in Apogee.	11 46	6 28	5 32	8 35
Friday	15	Jac. Wagner b.1824	☽ ♀ ☽	11 46	6 29	5 31	9 30
Saturday	16	Gallus	Sirius rises 12.12	11 46	6 30	5 30	10 34

42) 18th Sunday after Trinity.

Day's length, 11 h. 00 m.

Sunday	17	Florentine	Capella south 3.40	☽	11 45	6 32	5 28	11 45
Monday	18	St. Luke	18. 3.31 p. m.	11 45	6 33	5 27		morn.
Tuesday	19	Chr. Schmidt	☽ δ ♀ 2	11 45	6 34	5 26		12 10
Wednesday	20	J. Marquardt b.1815	Algenib south 10.8	11 45	6 35	5 25		1 20
Thursday	21	Bishop Long b.1800	Markab south 9.20	11 45	6 37	5 23		2 10
Friday	22	Hedwig	Antares sets 7.11	☽	11 45	6 39	5 21	2 54
Saturday	23	H. Martyn	☽ 2 ☽, δ ♀ ☽, ☽ ent. m	11 45	6 40	5 20		3 45

43) 19th Sunday after Trinity.

Day's length, 10 h. 48 m.

Sunday	24	M. Schlatter	Polaris south 10.58	11 44	6 41	5 19	4 48
Monday	25	John Huss	25. 5.50 p. m.	11 44	6 42	5 18	sets
Tuesday	26	Thos. Buck d.1842	☽ δ ☽, ☽ in Per.	11 44	6 43	5 17	5 24
Wednesday	27	Frumentius	☽ ♀ ☽, ☽ δ ☽	11 44	6 44	5 16	6 11
Thursday	28	Simon & Jude	Orion rises 9.12	11 44	6 46	5 14	6 48
Friday	29	Alfred the Great	Sirius rises 11.20	11 44	6 47	5 13	7 44
Saturday	30	Jacob Sturm	Arietas south 11.18 ☽	11 44	6 48	5 12	8 45

44) 20th Sunday after Trinity.

Day's length, 10 h. 24 m.

Sunday	31	Reformation	☽ in ☽	11 44	6 50	5 10	9 44
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Weather Forecast.—1. Pleasant day; 2. cool, cloudy; 3. rain; 4. cloudy, dull; 5. clearing, frost; 6. cool; 7. windy; 8. frosty; 9. change; 10. fine day; 11. mild; 12. blustery; 13. changeable; 14. damp, dull; 15. cold; 16. change; 17. warmer; 18. sultry, dry; 19. thunder; 20. clearing; 21. frosty; 22. heavy frost; 23. clouds; 24. rainy day; 25. clearing; 26. dismal; 27. thunder; 28. cloudy; 29. rainy, cold; 30. showery; 31. changeable.

Wife: "What do you think of Bridget's cooking?"—Husband: "I think if she tried to boil water she'd burn it."

11th Month. November, 1897. 30 Days.

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME.	SUN	SUN	MOON'S SIGNS.	MOON RISES & SETS.
					rises	sets.		
Monday	1	All Saints	1. 8.59 a. m.	11 44	6 5 1	5 9	9	10 46
Tuesday	2	Ad. Miller b.1831	Vega sets 12.54	11 44	6 5 2	5 8	11 45	
Wednesday	3	J. Schaeffle b.1821	7 * south 1.8	11 44	6 5 3	5 7	12 45	morn.
Thursday	4	J. A. Bengel	Sirius rises 10.56 8	11 44	6 5 4	5 6	12 46	
Friday	5	Chas Hesser b.1807	Altair sets 11.32	11 44	6 5 5	5 5	1 44	
Saturday	6	C. Ehrhardt d.1885	♀ great. Hel. Lat. N.	11 44	6 5 6	5 4	3 47	

45) 21st Sunday after Trinity. Day's length, 10 h. 08 m.

Sunday	7	Willibord	Rigel rises 7.51	11 44	6 5 7	5 3	4 54
Monday	8	Willehad	♂ ♀ ☽ Superior, ♀ in 8	11 44	6 5 8	5 2	5 55
Tuesday	9	J. v. Staupitz	9. 4.12 a. m.	11 44	6 5 9	5 1	rises
Wednesday	10	Martin Luther	Orion rises 8.18	11 44	7 0 5	0	5 28
Thursday	11	† Martin, Bishop	☽ in Apogee.	11 45	7 1 4	5 9	6 18
Friday	12	Livinus	♂ ♀ ☽ , ♂ ♀ ☽	11 45	7 2 4	5 8	7 24
Saturday	13	Arcadius	Andromeda south 8.44	11 45	7 3 4	5 7	8 38

46) 22nd Sunday after Trinity. Day's length, 9 h. 54 m.

Sunday	14	J. Borkert b.1805	Spica rises 4.33 ♂	11 45	7 4 4	5 6	9 48
Monday	15	Jacob Boas 6.1815	Rigel rises 7.17	11 45	7 5 4	5 5	10 42
Tuesday	16	A.F. Leopold d.1889	♂ ♀ ☽	11 45	7 6 4	5 4	11 24
Wednesday	17	M. Heil b.1839	17. 8.24 a. m.	11 45	7 7 4	5 3	morn.
Thursday	18	Gregory E.	♀ in Aphelion,	11 45	7 8 4	5 2	12 20
Friday	19	Elizabeth	Altair sets 10.33 ♀	11 46	7 9 4	5 1	1 30
Saturday	20	John Williams	♂ ♀ ☽	11 46	7 10 4	5 0	2 40

47) 23rd Sunday after Trinity. Day's length, 9 h. 40 m.

Sunday	21	Columbanus	♂ ☽ ☽ , ♂ ☽ ☽ , ♂ ☽ ☽	11 46	7 11 4	4 49	1	3 52
Monday	22	Phil. Wagner b.1800	♂ ♀ ☽ , ☽ enters ♀	11 46	7 12 4	4 48	5	5 8
Tuesday	23	Clement of Rome	Andromeda south 8.5	11 47	7 13 4	4 47		6 12
Wednesday	24	Jas. Dunlap b.1809	24. 3.42 a. m.	11 47	7 14 4	4 46	sets	
Thursday	25	Thanksgiving	♂ ☽ ☽	11 47	7 15 4	4 45	5	5 24
Friday	26	Conrad	Achernar south 9.12 ☽	11 48	7 15 4	4 45		6 20
Saturday	27	Marg. Blaarer	♂ ☽ ☽	11 48	7 16 4	4 44		7 41

48) 1st Sunday in Advent. Day's length, 9 h. 28 m.

Sunday	28	I. E. Knerr b.1838	Markab south 6.42	11 48	7 17 4	4 43	8 53
Monday	29	Saturnius	Sirius rises 9.17	11 49	7 17 4	4 43	10 4
Tuesday	30	St. Andrew	30. 9.36 p. m.	11 49	7 18 4	4 42	11 18

Mars (♂) is in conjunction with the Sun on the 21st, and cannot be seen. Saturn (♃) is in conjunction with the Sun on the 25th, and cannot be seen.

Weather Forecast.—1. Foggy; 2. windy; 3. changeable; 4. clouds; 5. clear; 6. gloomy; 7. unsettled; 8. fair; 9. rainy; 10. clearing; 11. cooler; 12. rain or snow; 13. clearing; 14. fine day; 15. high winds; 16. cold; 17. gloomy; 18. disagreeable; 19. windy, rough; 20. change; 21. clouds; 22. threatening; 23. rain; 24. squally; 25. stormy; 26. colder; 27. change; 28. windy; 29. unpleasant; 30. cloudy, cold.

Mrs. Mushley: "John has got the hypnotist."—Mrs. Gushley: "What sickness is that?"—Mrs. Mushley: "Why, you know, rheumatism in the hip."

12th Month. December, 1897. 31 Days.

WEEK DAYS	DATE	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	CLOCK TIME.	SUN	SUN	MOON'S SIGNS	MOON RISES & SETS
					rises	sets.		
Wednesday	1	Jas. Dunlap d. 1884	Sirius rises 9.6 ♀ ⊖	11 50	7 19	4 41		morn.
Thursday	2	John Ruysbroek	* Altair sets 9.34	11 50	7 19	4 41		12 8
Friday	3	John Walter d. 1818	7 * south 11.2	11 50	7 20	4 40		1 20
Saturday	4	G. v. Zuetphen	Regulus rises 10.34	11 51	7 20	4 40		2 29

49) 2nd Sunday in Advent.

Day's length, 9 h. 20 m.

Sunday	5	Abigail	Arietas south 9.10	11 51	7 21	4 39		3 28
Monday	6	Nicolaus	Fomalhaut sets 10.4	11 51	7 21	4 39		4 30
Tuesday	7	C. Hammer b. 1809	Orion rises 6.24	11 52	7 22	4 38		5 42
Wednesday	8	Fr. Ad. Lampe	8. 11.16 p. m.	11 52	7 22	4 38		rises
Thursday	9	B. Schmolk	♂ ♍ ⊖	11 53	7 23	4 37		5 8
Friday	10	Paul Eber	Vega sets 9.50	11 53	7 23	4 37		6 12
Saturday	11	H. v. Zuetphen	7 * south 10.24	11 54	7 23	4 37		7 26

50) 3rd Sunday in Advent.

Day's length, 9 h. 14 m.

Sunday	12	Christ. Glaus d. 1875	♂ ♀ ⊖, ♀ ♈ ⊖	11 54	7 24	4 36		8 40
Monday	13	Berthold	Markab sets 12.24	11 55	7 24	4 36		9 30
Tuesday	14	Dioscorus	Regulus rises 9.49	11 55	7 24	4 36		10 22
Wednesday	15	Ember Day	Aldebaran south 11.7	11 56	7 25	4 35		11 14
Thursday	16	Ananias	16. 10.44 p. m.	11 56	7 25	4 35		morn.
Friday	17	M. Yauch d. 1885	♀ rises 1.40	11 57	7 25	4 35		12 53
Saturday	18	Seckendorf	♂ ♋ ⊖	11 57	7 25	4 35		2 44

51) 4th Sunday in Advent.

Day's length, 9 h. 10 m.

Sunday	19	Abraham	Rigel south 11.21	11 58	7 25	4 35		3 42
Monday	20	A. Schaeffer	♀ great. Elong. E.	11 58	7 25	4 35		4 50
Tuesday	21	St. Thomas	③ ent. ♃, <small>Shortest Day, Winter Begins.</small>	11 59	7 26	4 34		6 4
Wednesday	22	Hugo McKeil	○ in Perigee.	11 59	7 25	4 35		7 3
Thursday	23	Anna du Bourg	23. 2.17 p. m. ⊖	12 0	7 25	4 35		sets
Friday	24	J. Farnsworth d. 1883	♂ ♋ ⊖	12 0	7 25	4 35		5 18
Saturday	25	Christmas	Orion south 11.31	12 0	7 25	4 35		6 4

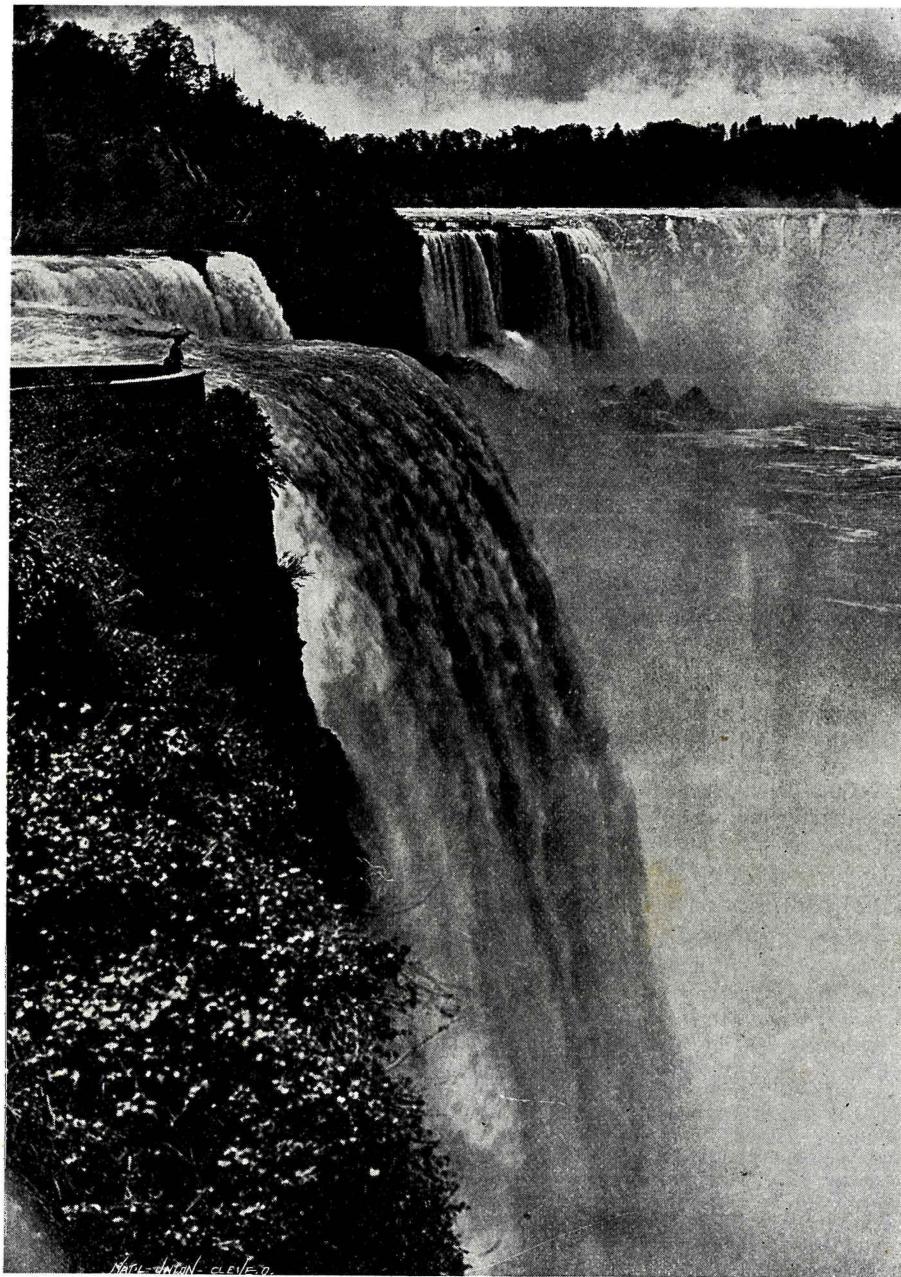
52) Sunday after Christmas.

Day's length, 9 h. 10 m.

Sunday	26	Stephen	Vega sets 8.54	12 1	7 25	4 35		7 14
Monday	27	F. Krecke, sr. d. 1888	♀ in ♐	12 1	7 25	4 35		8 10
Tuesday	28	Innocents	♀ stationary.	12 2	7 25	4 35		9 7
Wednesday	29	David	Regulus rises 9.3	12 3	7 25	4 35		10 4
Thursday	30	J. P. Leib b. 1802	30. 1.49 p. m.	12 3	7 24	4 36		11 2
Friday	31	Sylvester	♂ ♋ ⊖, □ ♈ ⊖	12 3	7 24	4 36		morn.

Weather Forecast.—1. Cold; 2. clearing; 3. clouds; 4. drizzly, wet; 5. changeable; 6. frosty, clear; 7. change; 8. rain; 9. clear; 10. variable; 11. colder; 12. pleasant day; 13. very windy; 14. change; 15. rain; 16. cloudy; 17. milder; 18. warm; 19. genial; 20. colder; 21. cloudy; 22. unsettled; 23. rain or snow; 24. clearing; 25. change; 26. stormy; 27. rainy; 28. milder; 29. fair; 30. squally; 31. clear, cold.

"Do you take pains with your pictures, sir?" she asked the photographer. The picture taker failed to grasp her idea, for he answered: "Madam, if you have pains you should rather wait a while until you get rid of them before you have your sitting for your picture."



NIAGARA FALLS.

SUNDAY-SCHOOL CALENDAR.

Studies in the Acts and Epistles.**FIRST QUARTER.**

Lesson I.—January 3.

Christ's Ascension. Acts 1, 1-14.
Memory Verses, 7-9.

Golden Text. — While he blessed them, he was parted from them, and carried up into heaven. Luke 24, 51.
Topic.—The Power Promised.

Daily Bible Readings.

- M. —The Ascension of Christ. Acts 1, 1-14.
Tu. —Luke's Narrative. Luke 24, 36-53.
W. —Ascended on High. Psa. 68, 11-19.
Th. —The Completed Atonement. Heb. 10, 11-21.
F. —Into Heaven Itself. Heb. 9, 24-28.
Sa. —Head over all. Eph. 1, 15-23.
S. —Thine for Evermore. Rev. 1, 9-18.

Lesson II.—January 10.

The Holy Spirit Given. Acts 2, 1-13.
Memory Verses, 1-4.

Golden Text. — They were all filled with the Holy Ghost. Acts 2, 4.
Topic.—The Tongue of Fire.

Daily Bible Readings.

- M. —The Holy Spirit Given. Acts 2, 1-13.
Tu. —Peter's Testimony. Acts 2, 22-33.
W. —The Comforter. John 14, 15-26.
Th. —The Spirit of Truth. John 16, 5-14.
F. —The Spirit of Life. Rom. 8, 1-10.
Sa. —The Spirit of Adoption. Rom. 8, 11-18.
S. —Fruits of the Spirit. Gal. 5, 16-26.

Lesson III.—January 17

A Multitude Converted. —Acts 2, 32-47.
Memory Verses, 38, 39.

Golden Text. —The promise is unto you and to your children, and to all that are afar off. Acts 2, 39
Topic.—The Daily Increase.

Daily Bible Readings.

- M. —A Multitude Converted. Acts 2, 32-47.
Tu. —Of One Mind. Acts 4, 31-37.
W. —Appointment of Deacons. Acts 6, 1-7.
Th. —Faithful Office Bearers. 1 Tim. 3, 1-13.
F. —The Gentiles Received. Acts 15, 1-11.
Sa. —Unity of the Church. Eph. 4, 1-14.
S. —The People of God. 1 Peter 2, 1-10.

Lesson IV.—January 24.

The Lame Man Healed. —Acts 3, 1-16.
Memory Verses, 13-16.

Golden Text. —His name, through faith in his name, hath made this man strong. Acts 3, 16.
Topic.—In Christ's Name.

Daily Bible Readings.

- M. —The Lame Man Healed. Acts 3, 1-16.
Tu. —Continuation of Peter's Address. Acts 3, 17-26.
W. —Christ's Power to Heal. John 5, 1-9.
Th. —Christ Gives Power. Matt. 10, 1-10.
F. —Faith a Necessity. Matt. 17, 14-21.
Sa. —Miracles in Proof of Authority. Luke 7, 16-23.
S. —Gospel Power. Mark 16, 14-18.

Lesson V.—January 31.

The Boldness of Peter and John. —Acts 4, 1-14.
Memory Verses, 10-12.

Golden Text. —There is none other name under heaven given among men, whereby we must be saved. Acts 4, 12.

Topic.—Before the Council.

Daily Bible Readings.

- M. —The Boldness of Peter and John. Acts 4, 1-14.
Tu. —Paul's Confidence. Acts 20, 17-27.
W. —Promise of Help. Luke 21, 8-19.
Th. —Counted Faithful. 1 Tim. 1, 12-17.
F. —Not Ashamed. Rom. 1, 7-16.
Sa. —The Only Way. John 3, 11-19.
S. —One Foundation. 1 Cor. 3, 1-11.

Lesson VI.—February 7.

True and False Giving. —Acts 4, 32 to 5, 11.
Memory Verses, 32, 33.

Golden Text. —Man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16, 7.

Topic.—Hypocrisy Punished.

Daily Bible Readings.

- M. —True and False Giving. Acts 4, 32 to 5, 11.
Tu. —Hypocrisy Condemned. Matt. 6, 1-6.
W. —Heart and Mouth. Matt. 12, 31-37.
Th. —Fate of Hypocrites. Matt. 7, 15-23.
F. —Lying Lips. Prov. 12, 13-22.
Sa. —Be Sincere. Eccl. 5, 1-6.
S. —An Omniscient God. Psa. 139, 1-12.

Lesson VII.—February 14.

The Prison Opened. —Acts 5, 17-32.

Memory Verses, 29-32.

Golden Text. —We ought to obey God rather than men. Acts 5, 29.

Topic.—The Apostles Persecuted.

Daily Bible Readings.

- M. —The Prison Opened. Acts 5, 17-32.
Tu. —Gamaliel's Warning. Acts 5, 33-40.
W. —Pleasing God. 1 Thess. 2, 1-12.
Th. —All must Suffer. 2 Tim. 3, 10-17.
F. —Suffering for Righteousness. 1 Peter 3, 12-18.
Sa. —Glorying in Suffering. 2 Cor. 11, 21-31.
S. —Patient Endurance. 2 Cor. 6, 1-18.

Lesson VIII.—February 21.

The First Christian Martyr. —Acts 6, 8-15; 7, 54-60.

Memory Verses, 57-60.

Golden Text. —Be thou faithful unto death, and I will give thee a crown of life. Rev. 2, 10.

Topic.—Faithfulness Rewarded.

Daily Bible Readings.

- M. —The First Christian Martyr. Acts 6, 8-15; 7, 54-60.
Tu. —Seven Deacons Chosen. Acts 6, 1-7
W. —For His Sake. Matt. 5, 10-16.
Th. —Undaunted. 2 Cor. 4, 1-11.
F. —Suffering for the Gospel. 2 Cor. 6, 1-10.
Sa. —Faithful unto Death. Rev. 2, 8-11.
S. —Ready to be Offered. 2 Tim. 4, 1-8.

Lesson IX.—February 28.

The Disciples Dispersed. —Acts 8, 1-17.

Memory Verses, 5-8.

Golden Text. —They that were scattered abroad went everywhere preaching the Word. Acts 8, 4.

Topic.—Seeking the Holy Spirit.

Daily Bible Readings.

- M.—The Disciples Dispersed. Acts 8, 1-17.
 Tu.—False Prophets. Jer. 23, 21-32.
 W.—Sorcery Forbidden. Deut. 18, 9-19.
 Th.—Minding Earthly Things. Phil. 3, 15-21.
 F.—The Spirit of Faith. Gal. 3, 1-6.
 Sa.—Samaritans Believing. John 4, 31-42.
 S.—The Heart of Unbelief. 2 Tim. 3, 1-17.

Lesson X.—March 7.

The Ethiopian Convert.—Acts 8, 26-40.
 Memory Verses, 29-31.

Golden Text.—Then Philip opened his mouth and began at the same Scripture, and preached unto him Jesus. Acts 8, 35.

Topic.—Searching the Scriptures.

Daily Bible Readings.

- M.—The Ethiopian Convert. Acts 8, 26-40.
 Tu.—The Law and the Prophets. Acts 28, 23-31.
 W.—Paul's Appeal to Prophecy. Acts 26, 22-29.
 Th.—Opening the Scriptures. Acts 17, 1-11.
 F.—The World of Power. 1 Cor. 1, 18-25.
 Sa.—Baptism of Jesus. Matt. 3, 7-17.
 S.—Baptism into Christ. Rom. 6, 1-11.

Lesson XI.—March 14.

Saul, the Persecutor, Converted.—Acts 9, 1-12, 17-20.
 Memory Verses, 17-20.

Golden Text.—This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. 1 Tim. 1, 15.

Topic.—Saved through Prayer.

Daily Bible Readings.

- M.—Saul, the Persecutor, Converted. Acts 9, 1-12, 17-
 Tu.—Paul's Declaration. Acts 22, 1-13. [19-27.]
 W.—The Hatred of the Jews. Acts 9, 23-31.
 Th.—Manasseh Converted. 2 Chron. 33, 9-16.
 F.—Called by Grace. Gal. 1, 11-24.
 Sa.—Riches of Grace. Eph. 2, 1-10.
 S.—Giving up All for Christ. Phil. 3, 1-14.

Lesson XII.—March 21.

Christian Self-Restraint. (Temperance Lesson.) 1 Cor. 9, 9.
 Memory Verses, 25-27. [19-27.]

Golden Text.—Every man that striveth for the mastery is temperate in all things. 1 Cor. 9, 25.

Topic.—Practicing Abstinence for the Sake of Others.

Daily Bible Readings.

- M.—Christian Self-Restraint. 1 Cor. 9, 19-27.
 Tu.—Daniel and His Companions. Dan. 1, 8-21.
 W.—Overcome with Wine. Isa. 28, 1-13.
 Th.—The Drunkards of Israel. Isa. 5, 11-23.
 F.—Death through Drunkenness. Lev. 10, 1-11.
 Sa.—Warning against Wine. Prov. 23, 29-35.
 S.—Sobriety Commanded. 1 Thess. 5, 5-23.

Lesson XIII.—March 28.

Review.

Golden Text.—The word of God grew and multiplied. Acts 12, 24.

Topic.—The Efficiency of the Church.

Daily Bible Readings.

- M.—Christ's Ascension. Acts, 1-14.
 The Holy Spirit Given. Acts 2, 1-15.
 Tu.—A Multitude Converted. Acts 2, 32-47.
 The Lame Man Healed. Acts 3, 1-16.
 W.—The Boldness of Peter and John. Acts 4, 1-14.
 True and False Giving. Acts 4, 32 to 5, 11.
 Th.—The Prison Opened. Acts 5, 17-32. [54-60.]
 The First Christian Martyr. Acts 6, 8-15; 7.
 F.—The Disciples Dispersed. Acts 8, 1-17.
 The Ethiopian Convert. Acts 8, 26-40.
 Sa.—Saul, the Persecutor, Converted. Acts 9, 1-12; [17-20.]
 S.—Christian Self-Restraint. 1 Cor. 9, 19-27.

SECOND QUARTER.

Lesson I.—April 4.

Peter Working Miracles.—Acts 9, 32-43.
 Memory Verses, 32-35.

Golden Text.—Jesus Christ maketh thee whole. Acts 9, 34.

Topic.—Sad Hearts Gladdened.

Daily Bible Readings.

- M.—Peter Working Miracles. Acts 9, 32-43.
 Tu.—Care for the Poor. Deut. 15, 7-11.
 W.—The Good Samaritan. Luke 10, 25-37.
 Th.—Doing Good. Gal. 6, 1-10.
 F.—Helping the Poor. Job 29, 11-16.
 Sa.—Rich in Good Works. 1 Tim. 6, 17-21.
 S.—Poor for Our Sakes. 2 Cor. 8, 1-9.

Lesson II.—April 11.

Conversion of Cornelius.—Acts 10, 30-44.
 Memory Verses, 36-38.

Golden Text.—Whosoever believeth in him shall receive remission of sins. Acts 10, 43.

Topic.—The Gospel for All.

Daily Bible Readings.

- M.—Conversion of Cornelius. Acts 10, 30-44.
 Tu.—The Call. Acts 10, 21-29.
 W.—No Respecter of Persons. Rom. 2, 4-16.
 Th.—Jesus Helps a Gentile. Matt. 8, 5-13.
 F.—Power of the Spirit. Ezek. 37, 1-14.
 Sa.—Accepted in the Beloved. Eph. 1, 1-14.
 S.—The Covenant of Grace. Rom. 11, 12-25.

Lesson III.—April 18.

The Resurrection.—1 Cor. 15, 12-26.
 Memory Verses 20-23.

Golden Text.—Now is Christ risen from the dead, and become the first fruits of them that slept. 1 Cor. 15, 20.

Topic.—Victory over the Grave.

Daily Bible Readings.

- M.—The Resurrection. 1 Cor. 15, 12-26.
 Tu.—Christ's Resurrection Foretold. Matt. 16, 21-28.
 W.—Unbelieving Disciples. Luke 24, 1-12.
 Th.—Peter and John at the Tomb. John 20, 1-10.
 F.—The Power of His Resurrection. Phil. 3, 7-21.
 Sa.—Raised with Christ. Col. 3, 1-7.
 S.—The Final Resurrection. Rev. 20, 1-15.

Lesson IV.—April 25.

Peter Delivered from Prison. Acts 12, 5-17.
 Memory Verses, 7-9.

Golden Text.—The angel of the Lord encampeth round about them that fear him, and delivereth them. Psa. 34, 7.

Topic.—The Great Deliverer.

Daily Bible Readings.

- M.—Peter Delivered from Prison. Acts 12, 5-17.
 Tu.—Death of Herod. Acts 12, 18-25.
 W.—Trusting in God. Psa. 34, 1-22.
 Th.—Ask and Receive. Matt. 7, 7-12.
 F.—Christ in the Midst. Matt. 18, 15-20.
 Sa.—Precious Promises. Isa. 54, 11-17.
 S.—Jeremiah's Deliverance. Jer. 38, 1-13.

Lesson V.—May 2.

Paul Begins His First Missionary Journey. Acts 13. 1-13.
Memory Verses, 2-4.

Golden Text.—Go ye into all the world, and preach the Gospel to every creature. Mark 16. 15.

Topic.—Sent Forth by the Holy Ghost.

Daily Bible Readings.

M.—Paul Begins His First Missionary Journey. Acts 13. 1-13.

Tu.—The Lord's Commission. Matt. 28. 16-20.

W.—Messengers Needed. Rom. 10. 14-21.

Th.—Message to the Rebellious. Ezek. 2. 1-7.

F.—Sorcery Forbidden. Deut. 13. 1-5.

Sa.—Spreading the Gospel. Rom. 15. 15-21.

S.—Into all the World. Mark 16. 14-20.

Lesson VI.—May 9.

Paul Preaching to the Jews. Acts 13. 26-39.
Memory Verses, 38, 39.

Golden Text.—Through this man is preached unto you the forgiveness of sins. Acts 13. 38.

Topic.—Proclaiming the Blessed Gospel.

Daily Bible Readings.

M.—Paul Preaching to the Jews. Acts 13. 26-39.

Tu.—Beginning of the Address. Acts 13. 14-25.

W.—Paul and Barnabas Persecuted. Acts 13. 14-52.

Th.—The Gospel of Liberty. Luke 4. 14-22.

F.—By Grace. Rom. 3. 19-26.

Sa.—Justification by Faith. Rom. 9. 25-33.

S.—Hope of Life Everlasting. Psa. 16. 1-11.

Lesson VII.—May 16.

Paul Preaching to the Gentiles. Acts 14. 11-22.
Memory Verses, 21, 22.

Golden Text.—I have set thee to be a light of the Gentiles. Acts 13. 47.

Topic.—Exhortation to Turn to God.

Daily Bible Readings.

M.—Paul Preaching to the Gentiles. Acts 14. 11-22.

Tu.—Report of the Apostles. Acts 14. 23-28.

W.—Superstition. Acts 28. 1-6.

Th.—God Revealed in Nature. Rom. 1. 16-23.

F.—Worship God. Rev. 19. 6-10.

Sa.—Reference to Events. 2 Tim. 3. 10-17.

S.—Rejoicing in Affliction. 2 Cor. 1. 1-11.

Lesson VIII.—May 23.

The Conference at Jerusalem. Acts 15. 1-6; 22-29.
Memory Verses, 3, 4.

Golden Text.—Through the grace of the Lord Jesus Christ we shall be saved, even as they. Acts 15. 11.

Topic.—Gentile Converts not to be Burdened.

Daily Bible Readings.

M.—The Conference at Jerusalem. Acts 15. 1-6; 22-29.

Tu.—Coming to Antioch. Acts 15. 30-35.

W.—Paul's Reference to Facts. Gal. 2. 1-9.

Th.—One in Christ. Gal. 3. 19-29.

F.—Free in Christ. Gal. 5. 1-14.

Sa.—Complete in Christ. Col. 3. 8-19.

S.—Turned to God from Idols. 1 Thess. 1. 1-10.

Lesson IX.—May 30.

Christian Faith Leads to Good Works. James 2. 14-23.
Memory Verses, 14-17.

Golden Text.—I will show thee my faith by my works. James 2. 18.

Topic.—Faith without Works is Dead.

Daily Bible Readings.

M.—Christian Faith Leads to Good Works. James 2. 14-23.

Tu.—Faith as a Grain of Mustard Seed. Matt. 17. 14-21.

W.—Faith Defined. Heb. 11. 1-7.

Th.—The Faith of Abraham. Heb. 11. 8-19.

F.—Heroic Faith. Heb. 11. 33-40.

Sa.—The Christian Rest Attained by Faith. Heb. 4. [1-12].

S.—Overcoming Faith. 1 John 5. 4-15.

Lesson X.—June 6.

Sins of the Tongue. James 3. 1-13.

Memory Verses, 11-13.

Golden Text.—Keep thy tongue from evil, and thy lips from speaking guile. Psa. 34. 13.

Topic.—The Importance of Pure Speech.

Daily Bible Readings.

M.—Sins of the Tongue. James 3. 1-13.

Tu.—The Fruits of the Lips. Prov. 12. 14-28.

W.—Corrupting Speech. Matt. 15. 1-20.

Th.—Warning against Idle Words. Matt. 12. 22-37.

F.—Speaking from the Abundance of the Heart. Luke 6. 37-49.

Sa.—The Punishment of Flatterers. Psa. 12. 1-8.

S.—Bridling the Tongue. James 1. 19-27.

Lesson XI.—June 13.

Paul's Advice to Timothy. 2 Tim. 1. 1-7; 3. 14-17.

Memory Verses, 3, 14-17.

Golden Text.—From a child thou hast known the holy Scriptures, which are able to make thee wise unto Salvation. 2 Tim. 3. 15.

Topic.—The Scriptures a Means of Salvation.

Daily Bible Readings.

M.—Paul's Advice to Timothy. 2 Tim. 1. 1-7; 3. 14-17.

Tu.—God's Word in the Heart. Psa. 37. 30-40.

W.—Ezra Reading the Scriptures. Neh. 8. 1-8.

Th.—God Giving His Law. Ex. 20. 1-22.

F.—God's Word Regarded. Jer. 17. 19-27.

Sa.—Delighting in God's Word. Psa. 1. 1-6.

S.—Benefit of Keeping God's Word. Psa. 119. 1-16.

Lesson XII. June 20.

Personal Responsibility. Rom. 14. 10-21.

Memory Verses, 19-21.

Golden Text.—It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth. Rom. 14. 21.

Topic.—No One Liveth to Himself.

Daily Bible Readings.

M.—Personal Responsibility. Rom. 14. 10-21.

Tu.—Paul's Self-Denial. 1 Cor. 8. 1-13.

W.—Brotherly Love. 1 John 3. 10-24.

Th.—Seeking not Our Own. 1 Cor. 10. 15-33.

F.—The Body of Christ. 1 Cor. 12. 14-31.

Sa.—Bearing the Infirmities of the Weak. Rom. 15.1-16.

S.—Walking Wisely. Eph. 5. 6-20.

Lesson XIII.—June 27.

Review.

Golden Text.—This Gospel of the kingdom shall be preached in all the world for a witness unto all nations. Matt. 24. 14.

Topic.—One Saviour for All.

Daily Bible Readings.

M.—Peter Working Miracles. Acts 9. 32-43.

Conversion of Cornelius. Acts 10. 30-44.

Tu.—Gentiles Converted at Antioch. Acts 11. 19-26.

Peter Delivered from Prison. Acts 12. 5-17.

W.—Paul Begins His First Missionary Journey. Acts 13. 1-13.

Paul Preaching to the Jews. Acts 13. 26-39.

Th.—Paul Preaching to the Gentiles. Acts 14. 11-22.

The Conference at Jerusalem. Acts 15. 1-6, 22-29.

F.—Christian Faith Leads to Good Works. James 2. 1-13. [14-23].

Sa.—Paul's Advice to Timothy. 2 Tim. 1. 1-7; 3. 14-17.

S.—Personal Responsibility. Rom. 14. 10-21.

THIRD QUARTER.

Lesson I.—July 4.

First Converts in Europe.—Acts 16, 6-15.
Memory Verses, 13-15.**Golden Text.**—The entrance of thy words giveth light.
Psa. 119, 130.**Topic.**—The Extension of the Gospel.*Daily Bible Readings.*

- M. —First Converts in Europe. Acts 16, 6-15.
 Tu. —Paul and Silas. Acts 15, 36-41.
 W. —The Twelve Sent Forth. Matt. 10, 5-23.
 Th. —The Macedonians. 2 Cor. 8, 1-15.
 F. —Paul's Self-Denial for the Gospel. 1 Cor. 9, 18-27.
 Sa. —Joyful Condition of Christ's Kingdom. Isa. 35, 1-10.

Lesson II.—July 11.

Paul and the Philippian Jailer.—Acts 16, 22-34.
Memory Verses, 28-31.**Golden Text.**—Believe on the Lord Jesus Christ and thou shalt be saved and thy house. Acts 16, 31.**Topic.**—The Great Question.*Daily Bible Readings.*

- M. —Paul and the Philippian Jailer. Acts 16, 22-34.
 Tu. —Christ Magnified. Phil. 1, 19-30.
 W. —Suffering for Christ's Sake. Acts 9, 1-16.
 Th. —Paul and Silas Released. Acts 16, 35-40.
 F. —The Power of Prayer. Acts 4, 23-30.
 Sa. —Regeneration Necessary to Salvation. John 3.
 S. —Salvation by Faith. Rom. 10, 1-17. [1-19]

Lesson III.—July 18.

Paul at Thessalonica and Berea.—Acts 17, 1-12.
Memory Verses, 10-12.**Golden Text.**—They received the word with all readiness of mind, and searched the Scriptures daily. Acts 17, 11.**Topic.**—Earnest Study of the Gospel.*Daily Bible Readings.*

- M. —Paul at Thessalonica and Berea. Acts 17, 1-12.
 Tu. —The Earliest Scriptures. Deut. 5, 1-22.
 W. —The Book of Scripture. Deut. 31, 1-14.
 Th. —The Scriptures Discovered. 2 Kings 22, 8-23.
 F. —The Scriptures Read. Neh. 8, 1-14.
 Sa. —The Scriptures Explained. Luke 24, 13-32.
 S. —The Scriptures Precious. Psa. 119, 97-112.

Lesson IV.—July 25.

Paul Preaching in Athens.—Acts 17, 22-34.
Memory Verses, 24-27.**Golden Text.**—God is a Spirit; and they that worship him must worship him in spirit and in truth. John 4, 24.**Topic.**—The Only One God.*Daily Bible Readings.*

- M. —Paul Preaching in Athens. Acts 17, 22-34.
 Tu. —The Only God. Isa. 44, 1-18.
 W. —The Invisible God. Job 23, 1-12.
 Th. —God the Creator. Gen. 1, 1-27.
 F. —God the Father. Gen. 2, 1-15.
 Sa. —God the Ruler. Psa. 24, 1-10.
 S. —God the Judge. Rev. 20, 1-15.

Lesson V.—August 1.

Paul's Ministry in Corinth.—Acts 18, 1-11.
Memory Verses, 8-11.**Golden Text.**—Other foundation can no man lay than that is laid, which is Jesus Christ. 1 Cor. 3, 11.**Topic.**—The Gospel Triumphant.*Daily Bible Readings.*

- M. —Paul's Ministry in Corinth. Acts 18, 1-11.
 Tu. —Paul Writing to the Corinthians. 1 Cor. 1, 1-31.
 W. —Paul's Example. Phil. 3, 7-15.
 Th. —Courage in the Gospel. Eph. 6, 10-20.
 F. —Patience in Persecution. 2 Cor. 6, 1-11.
 Sa. —The Warning of Trials. Matt. 10, 16-26.
 S. —Triumphs Over the World. Rom. 8, 28-39.

Lesson VI.—August 8.

Working and Waiting for Christ.—1 Thess. 4, 9 to 5, 2.
Memory Verses, 16-18.**Golden Text.**—If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. John 14, 3.**Topic.**—Looking for the Return of Jesus.*Daily Bible Readings.*

- M. —Working and Waiting for Christ. 1 Thess. 4, 9 to 5, 2.
 Tu. —The Certainty of Christ's Coming. 1 Thess. 5, 3-10.
 W. —The Signs of Christ's Coming. Matt. 24, 27-35.
 Th. —Its Time Unknown. Matt. 24, 36-51.
 F. —The Suddenness of Christ's Coming. Matt. 25, 1-13.
 Sa. —The Importance of Christ's Coming. Matt. 25, 14-30.
 S. —The Purpose of Christ's Coming. Matt. 25, 31-46.

Lesson VII.—August 15.

Abstaining for the Sake of Others. (Temperance Lesson.)
1 Cor. 8, 1-13.

Memory Verses, 12, 13.

Golden Text.—For none of us liveth unto himself. Rom. 14, 7.**Topic.**—The True Christian Policy.*Daily Bible Readings.*

- M. —Abstaining for the Sake of Others. 1 Cor. 8, 1-13.
 Tu. —The Apostle's Authority. 1 Cor. 9, 1-12.
 W. —The Apostle's Method. 1 Cor. 9, 13-18.
 Th. —Warnings from the Past. 1 Cor. 10, 1-12.
 F. —The Meats of the Idols. 1 Cor. 10, 19-33.
 Sa. —The Lord's Supper. 1 Cor. 11, 23-34.
 S. —The Members of the Body. 1 Cor. 12, 13-31.

Lesson VIII.—August 22.

The Excellence of Christian Love. 1 Cor. 13, 1-13.

Memory Verses, 4-7.

Golden Text.—And now abideth faith, hope, charity, these three; but the greatest of these is charity. 1 Cor. 13, 13.**Topic.**—The Central Idea of Christianity.*Daily Bible Readings.*

- M. —The Excellence of Christian Love. 1 Cor. 13, 1-13.
 Tu. —The Great Commandment. Mark 12, 28-34.
 W. —Love of the Brethren. 1 John 3, 11-24.
 Th. —The Bond of Perfectness. Col. 3, 1-14.
 F. —The New Commandment. Matt. 7, 17-27.
 Sa. —An Exhortation to Love God. 1 John 4, 7-21.
 S. —Christian Love must be Practical. John 21, 15-25.

Lesson IX.—August 29.

Paul Opposed at Ephesus.—Acts 19, 21-34.

Memory Verses, 24-26.

Golden Text.—Take heed and beware of covetousness. Luke 12, 15.**Topic.**—Triumph of Truth over Error.*Daily Bible Readings.*

- M. —Paul Opposed at Ephesus. Acts 19, 21-34.
 Tu. —Paul's Work at Ephesus. Acts 20, 17-28.
 W. —The Holy Ghost upon Gentiles. Acts 11, 1-18.
 Th. —Opposition to the Gospel. 2 Tim. 3, 1-9.
 F. —Diversities of Gifts. 1 Cor. 12, 5-13.
 Sa. —False and True Hearers. Heb. 3, 1-12.
 S. —Sowing and Reaping. Psa. 126, 1-6.

Lesson X.—September 5.

Gentiles Giving for Jewish Christians 2 Cor. 9. 1-11.
Memory Verses, 6-8.

Golden Text.—Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. 2 Cor. 8. 9.

Topic.—The Gospel Idea of Liberality

Daily Bible Readings.

- M.—Gentiles Giving for Jewish Christians. 2 Cor. 9. 1-11.
- Tu.—The Grace of Liberality. 2 Cor. 8. 1-12.
- W.—Exhortation to Liberality. 2 Cor. 8. 13-24.
- Th.—Giving to the Poor. Psa. 122. 1-10.
- F.—Weary not of Giving. Eph. 6. 1-10.
- Sa.—The Words of Christ. Matt. 25. 31-46.
- S.—Reward of Liberality. Prov. 11. 29-31.

Lesson XI.—September 12.

Christian Living. Rom 12. 9-21.
Memory Verses, 16-18.

Golden Text.—Be not overcome of evil, but overcome evil with good. Rom. 12. 21.

Topic.—Doing Good to Others.

Daily Bible Readings.

- M.—Christian Living. Rom. 12. 9-21.
- Tu.—Our Reasonable Service. Rom. 12. 1-8.
- W.—A Holy Priesthood. 1 Peter 2. 1-14.
- Th.—Children of Light. Eph. 5. 8-27.
- F.—Brotherly Love. Heb 13. 1-25.
- Sa.—Conduct toward Enemies. Luke 6. 27-38.
- S.—Continue in Christ's Love. John 15. 7-17.

Lesson XII.—September 19.

Paul's Address to the Ephesian Elders. Acts 20. 22-35.
Memory Verses, 22-24.

Golden Text.—Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Acts 20. 35.

Topic.—The Gospel of Self-Sacrifice.

Daily Bible Readings.

- M.—Paul's Address to the Ephesian Elders. Acts 20. 22-35.
- Tu.—The Journey to Miletus. Acts 20. 1-16.
- W.—Appointed to Affliction. 1 Thess. 3. 1-13.
- Th.—Christian Warfare. Matt. 10. 16-22.
- F.—Qualifications of Ministers. Titus 1. 1-9.
- Sa.—Paul's Diligence. 2 Cor. 4. 1-11.
- S.—Paul's Charge to Titus. Tit. 2. 1-15.

Lesson XIII.—September 26.

Review.

Golden Text.—Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven. Matt. 5. 16.

Topic.—Witnesses for Christ.

Daily Bible Readings.

- M.—First Converts in Europe. Acts 16. 6-15.
Paul and the Philippian Jailer. Acts 16. 22-34.
- Tu.—Paul at Thessalonica and Berea. Acts 17. 1-12.
Paul Preaching in Athens. Acts 17. 22-34.
- W.—Paul's Ministry in Corinth. Acts 18. 1-11.
Working and Waiting for Christ. 1 Thess. 4. 9 to 5. 2.
- Th.—Abstaining for the Sake of Others. 1 Cor. 8. 1-13.
The Excellence of Christian Love. 1 Cor. 13. 1-13.
- F.—Paul Opposed at Ephesus. Acts 19. 21-34
Gentiles Giving for Jewish Christians. 2 Cor. 9. 1-11.
- Sa.—Christian Living. Rom. 12. 9-21.
- S.—Paul's Address to the Ephesian Elders. Acts 20. 22-35.

FOURTH QUARTER.

Lesson I.—October 3.

Paul's Last Journey to Jerusalem. Acts 21. 1-15.
Memory Verses, 12-14.

Golden Text.—I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. Acts 21. 13.

Topic.—The Solemn Parting

Daily Bible Readings.

- M.—Paul's Last Journey to Jerusalem. Acts 21. 1-15.
- Tu.—Parting Words of Jesus. Acts 1. 1-11.
- W.—Parting Words of Moses. Deut. 20. 2-29.
- Th.—Parting Words of Moses. Deut. 30. 1-20.
- F.—Parting Words of Moses. Deut. 31. 1-15.
- Sa.—Parting Words of Joshua. Josh. 23. 1-16.
- S.—Parting Words of Joshua. Josh. 24. 1-25.

Lesson II.—October 10.

Paul a Prisoner at Jerusalem. Acts 22. 17-30.
Memory Verses, 22-24.

Golden Text.—If any man suffer as a Christian, let him not be ashamed. 1 Peter 4. 16.

Topic.—Testimony for Jesus,

Daily Bible Readings.

- M.—Paul a Prisoner at Jerusalem. Acts 22. 17-30.
- Tu.—John's Testimony. 1 John 1. 1-10.
- W.—Isaiah's Testimony. Isa. 6. 1-13.
- Th.—Jeremiah's Testimony. Jer. 1. 4-19.
- F.—Ezekiel's Testimony. Ezek. 2. 1-10.
- Sa.—Daniel's Testimony. Dan. 9. 3-23.
- S.—Record of John the Baptist. John 1. 1-22.

Lesson III.—October 17.

Paul before the Roman Governor. Acts 24. 10-25.
Memory Verses, 14-16.

Golden Text.—Fear thou not, for I am with thee. Isaiah 41. 10.

Topic.—Convicted by the Truth,

Daily Bible Readings.

- M.—Paul before the Roman Governor. Acts 24. 10-25.
- Tu.—The Conspiracy against Paul. Acts 23. 12-22.
- W.—Paul Sent to Caesarea. Acts 23. 23-35.
- Th.—Paul Accused. Acts 24. 1-9.
- F.—Righteousness. Rom. 10. 1-15.
- Sa.—Temperance. Titus 2. 1-15.
- S.—Judgment to Come. Matt. 25. 31-46.

Lesson IV.—October 24.

Paul before King Agrippa. Acts 26. 19-32
Memory Verses 22, 23.

Golden Text.—Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. Matt. 10. 32.

Topic.—Paul Vindicated,

Daily Bible Readings.

- M.—Paul before King Agrippa. Acts 26. 19-32.
- Tu.—Repentance and Works. Matt. 3. 1-12.
- W.—Prophecy Explained. Luke 24. 27-44.
- Th.—The Great Prophet Promised. Deut. 18. 15-22.
- F.—Wisdom Considered Madness. John 10. 1-21.
- Sa.—The Source of Help. Psa. 46. 1-11.
- S.—The Everlasting Light. Isa. 60. 1-22.

Lesson V.—October 31.

Paul's Voyage and Shipwreck. Acts 27. 13-26.
Memory Verses, 21-25.

Golden Text.—Be of good cheer; for I believe God, that it shall be even as it was told me. Acts 27. 25.

Topic.—A very Present Help in Trouble.

Daily Bible Readings.

- M. —Paul's Voyage and Shipwreck. Acts 27, 13-26.
 Tu.—Paul Relates His Persecutions. 2 Cor. 11, 16-33.
 W.—The Safety of Christians. Luke 21, 5-19.
 Th.—Give Thanks Always. Eph. 5, 1-21.
 F.—The Source of Boldness. Heb. 10, 19-39.
 Sa.—God and Man Work Together. Phil. 2, 12-24.
 S.—The Power of God. Psa. 107, 21-48

Lesson VI.—November 7.

Paul in Melita and Rome. Acts 28, 1-16.
 Memory Verses, 3-5.

Golden Text.—We know that all things work together for good to them that love God. Rom. 8, 28.

Topic.—Exchanging Deeds of Kindness.

Daily Bible Readings.

- M. —Paul in Melita and Rome. Acts 28, 1-16.
 Tu.—Jesus Entertained by Zachaeus. Luke 19, 1-10.
 W.—Abraham Entertaining Angels. Gen. 18, 1-8.
 Th.—Abraham's Servant Entertained. Gen. 24, 14-33
 F.—Samuel Entertaining Saul. 1 Sam. 9, 15-27.
 Sa.—Elisha Entertained by the Shunamite. 2 Kings 4, 1-17.
 S.—Kindness of Obed. 2 Chron. 28, 8-15.

Lesson VII.—November 14.

Paul's Ministry in Rome. Acts 28, 17-31.
 Memory Verses, 30, 31.

Golden Text.—I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. Rom. 1, 16.

Topic.—A Prisoner Preaching Christ.

Daily Bible Readings.

- M. —Paul's Ministry in Rome. Acts 28, 17-31.
 Tu.—The Hope of Israel. 2 Tim. 1, 10-18.
 W.—Simeon's Prophecy. Luke 2, 25-39.
 Th.—Isaiah's Vision. Isa. 6, 1-13.
 F.—Salvation for the Gentiles. Isa. 45, 14-25.
 Sa.—The Only Salvation. Acts 4, 5-22.
 S.—Paul's Doctrine of Justification. Rom. 5, 1-11.

Lesson VIII.—November 21.

The Christian Armor. Eph. 6, 10-20.
 Memory Verses, 13-17.

Golden Text.—Be strong in the Lord and in the power of his might. Eph. 6, 10.

Topic.—Our Strength is from God.

Daily Bible Readings.

- M. —The Christian Armor. Eph. 6, 10-20.
 Tu.—Observations of Self-Love. Prov. 27, 1-12.
 W.—Paul's Exhortations. Col. 3, 16-25.
 Th.—Paul's Exhortations. Col. 4, 1-6.
 F.—Peter's Exhortations. 1 Peter 3, 1-22.
 Sa.—Peter's Exhortations. 1 Peter 2, 11-25.
 S.—Solomon's Exhortations. Prov. 4, 1-27.

Lesson IX.—November 28.

Salutary Warnings. (Temperance Lesson.) 1 Peter 4, 1-8.
 Memory Verses, 7, 8.

Golden Text.—Be ye therefore sober and watch unto prayer. 1 Peter 4, 7.

Topic.—Soberness, Watchfulness, Prayer.

Daily Bible Readings.

- M. —Salutary Warnings. 1 Peter 4, 1-8.
 Tu.—Christ's Exhortation to Watchfulness. Mark 13, 32-37.
 W.—Putting on Charity. Col. 3, 14-25.
 Th.—Timely Admonitions. Prov. 2, 15-23.
 F.—The Two Paths. Prov. 4, 13-19.
 Sa.—Despising God's Word. Isa. 5, 13-30.
 S.—The Fate of Evil Doers. Prov. 37, 1-15.

Lesson X.—December 5.

Christ's Humility and Exaltation Phil. 2, 1-11.
 Memory Verses, 5-8.

Golden Text.—Let this mind be in you which was also in Christ Jesus. Phil. 2, 5.

Topic.—Our Example.

Daily Bible Readings.

- M. —Christ's Humility and Exaltation. Phil. 2, 1-11.
 Tu.—Christ's Voluntary Poverty. 2 Cor. 8, 1-9.
 W.—Christ's Sufferings and Humility Foretold. Isa. 53, 1-12.
 Th.—Christ's Sympathy. Luke 7, 11-17.
 F.—Christ a Forgiving Friend. Luke 7, 36-50.
 Sa.—Christ's Humility. John 13, 1-17.
 S.—Christ's Friendship. John 15, 9-17.

Lesson XI.—December 12.

Paul's Last Words 2 Tim. 4, 1-8, 16-18.
 Memory Verses, 6-8.

Golden Text.—I have fought a good fight, I have finished my course, I have kept the faith. 2 Tim. 4, 7.

Topic.—The Scriptures a Means of Salvation.

Daily Bible Readings.

- M. —Paul's Last Words. 2 Tim. 4, 1-8, 16-18.
 Tu.—Paul's Charge to Timothy. 2 Tim. 3, 14-17.
 W.—Ezra Reading the Scriptures. Neh. 8, 1-8.
 Th.—God Giving His Law. Ex. 20, 1-22.
 F.—God's Word Regarded. Jer. 17, 19-27.
 Sa.—Delighting in God's Word. Psa. 1, 1-6.
 S.—Benefit of Keeping God's Word. Psa. 119, 1-16.

Lesson XII.—December 19.

John's Message about Sin and Salvation 1 John 1, 5 to 2, 6.
 Memory Verses, 8-10.

Golden Text.—If we confess our sins, he is faithful and just to forgive us our sins. 1 John 1, 9.

Topic.—Jesus Saves from All Sin.

Daily Bible Readings.

- M. —John's Message about Sin and Salvation. 1 John 1, 5 to 2, 6.
 Tu.—Sin Separates from God. Isa. 59, 1-21.
 W.—The Servants of Sin. Rom. 6, 11-23.
 Th.—The Fountain Opened. Zech. 13, 1-9.
 F.—Plenteous Redemption. Psa. 130, 1-7.
 Sa.—God Our Salvation. Isa. 12, 1-6.
 S.—Saved to the Uttermost. Heb. 8, 19-28.

Lesson XIII.—December 26.

God's Love in the Gift of His Son. (A Christmas Lesson.)
 1 John 4, 9-16.

Golden Text.—God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3, 16.

Topic.—The Birth of Jesus.

Daily Bible Readings.

- M. —God's Love in the Gift of His Son. 1 John 4, 9-16.
 Tu.—Isaiah's Prophecy. Isa. 9, 1-7.
 W.—Zechariah's Prophecy. Zech. 9, 9-17.
 Th.—The Word. John 1, 1-14.
 F.—The Lord's Christ. Luke 2, 25-35.
 Sa.—Flight into Egypt. Matt. 2, 11-18.
 S.—Return to Nazareth. Matt. 2, 19-23.

Review.

Golden Text.—(Same as for Christmas Lesson.)

Topic.—Paul Sustained by Divine Grace.

WORTH KNOWING.

Origin of Popular Sayings.

NINE TAILORS MAKE A MAN. — This expression brings us to the consideration of the universal custom of the ringing of church-bells—a practice regarded as almost sacred in most minds as being one of the ceremonies attached to the Christian faith. Its origin, however, is a very superstitious one, and the ringing of bells was formerly practiced from a belief in their efficacy to drive away evil spirits. The “tailors” in the above phrase is a corruption of the word “tellers,” or strokes tolled at the end of a knell. Immediately on the death of a person a knell is tolled, the idea having originally been, as previously observed, to keep off hostile spirits from the now departing one. In some places the departure of an adult was announced by nine strokes in succession; six were rung for a woman; three for a child. Hence, it came to be said by those listening for the announcement, “Nine tellers make a man.” As this custom became less general, and the allusion less generally understood, there was an easy transition from the word “tellers,” to the more familiar one “tailors.” At the present day at Wimbledon it is still the custom to toll nine times for a man.

TO TAKE FRENCH LEAVE. — When wars between England and France were of frequent occurrence, this piece of British swagger meant running away from our troops. “The allusion,” says Dr. Brewer, “is to the French soldiers, who, in their invasion, take what they require without asking leave of the owners.” But this is scarcely a habit peculiar to French invaders, one would imagine. Probably French is in this phrase equivalent to “frank,” “free,” which would confer the meaning generally conveyed—viz., to assume permission. It may not be out of place to refer here to a curious error of expression that has crept into daily use. On a guest rising to take his departure, he frequently introduces his intention by the remark: “I will now take my leave.” A Frenchman, however, in a similar situation, will sometimes raise a smile by really more logically and correctly rendering the phrase:

“I will take your leave”—that is, permission to go, which is emphatically the true signification of the phrase.

ROBBING PETER TO PAY PAUL. — This has the general sense of adding to one thing or person merely by depriving another thing or person, and should run, “Robbing St. Peter to pay St. Paul.” In the year 1550, several estates belonging to Westminster Abbey, which is dedicated to St. Peter, were granted for the repair and sustenance of St. Paul’s cathedral.

BY HOOK OR BY CROOK. — By the expression, “to get a thing by hook or crook,” is generally understood that attainment of one’s object by perseverance and the employment of means, permissible or illicit, or, as it is commonly put, “by fair or foul means.” Several suggestions have been made as to the origin of this phrase. The following may be advanced as the more probable: In former times the poor of the manor were allowed to go out into the forest, within certain limitations, armed with a hook and a crook, wherewith to collect the dead or fallen branches and twigs. What they could not reach with a hook they might pull down with the crook. The metaphorical adaptation is easy: If you cannot reach your end (the branches) by one means (the hook), you must do it by another (the crook).

A reference in point to this custom appears in the records of Bodmin. Therein is a claim of concession from the prior, dated 1525, and reference is made to “a right with hook and crook to lop, crop, and carry away fuel, etc., in the same wood.” Further, in direct support of the general interpretation of the phrase as “by fair or foul means,” it has been advanced that the “hook” refers to that used by thieves to abstract wares from shop windows, and the “crook” is the bishop’s crozier, an emblem of rectitude and uprightness. The following is also worthy of note, to be found in a MS. of the seventh century, *Annales Hiberniae*, by Dudley Loftus: “1172. King Henry II. landed in Ireland this year, on St. Luke’s eve, at a place in the Bay of Waterford beyond the

fort of Duncannon, on Munster syde, at a place called Ye Crook over against ye Tower of Ye Hook, whence arose the proverbe to gayne a thing by hook or by crook ; it being safe to gayne land in one of these places when the wind drives from the other."

THE AIR WE BREATHE —In common life, at the easy average of 18 to 20 inspirations a minute, an ordinary man will inhale and exhale a bulk of air amounting to about 4,000 gallons a day, and, while undergoing violent exertion, will require much more than this. The air, when breathed, is not consumed in the sense of being utterly destroyed, but it is changed. In passing through the lungs, it leaves about one-fifth of its oxygen, and combines nearly two-fifths more with the carbon or waste material of the body in the lungs, and exhales it as carbonic acid. Now, carbonic acid is poison to the lungs. So that air, after having been breathed two or three times, becomes deadly unless purified by the combination with it of more oxygen. For the necessary supply of this life-sustaining element, we are dependent, in the city as well as in the country, on nature's laboratory. Here, by the action of forces that are never at rest, by the law of gaseous diffusion—which causes gases of different densities to intermix upon contact, thus diluting the most noxious to a degree of absolute harmlessness in a very short space of time—by the constant movement of wind currents, by means of rain, which washes down atmospheric impurities and causes them to be absorbed into the earth; by the generation of ozone in the air through the agency of electric currents—by these and other means the life-giving elements of the air are constantly renewed. Though one of the most important agencies of atmospheric purification, that of trees and vegetation, is, as a rule, wholly wanting in a closely built city, the other means used by nature are so far effective as to greatly counteract the evils resulting from its crowded population. We say nothing of ill-ventilated houses or filthy streets, since these are, of course, most potent means by which the health-giving air is rendered an agent of disease and death,

but are in no sense necessary, even in the most densely peopled city.

THE EAGLE AS AN EMBLEM. —The eagle was called, in ancient mythology, the bird of Jove, and it was believed that it bore the souls of the dying to their abode on Mt. Olympus. The bird was also sacred to Vishnu in the mythology of India, and is the bird of Wisdom in the mythology of the Scandinavians. The ancient Etruscans first took the eagle as a symbol of royal power, and bore its image upon their standards. The Romans adopted the same symbol in the year 87 before Christ, the second year of the consul Marius. A silver eagle, with expanded wings, poised on the top of a spear, with a thunderbolt held in its claws, was adopted as the military standard to be borne at the head of their legions. This image was made of silver until the time of Hadrian, after which it was made of gold. The standard adopted by the Byzantine Emperors was a two-headed eagle, as a symbol of their control of both the East and the West. From these early standards come all the eagles on the standards of modern Europe. The double-headed eagle of Russia was adopted on the marriage of Ivan I. with a Grecian princess of the Eastern empire; that of Austria was first used when the Emperor of Germany took the title of Roman Emperor. The national standard of Russia bears a black eagle, that of Poland a white one. Napoleon I. took a golden eagle for his standard, modeled of pure gold and bearing a thunderbolt, after the pattern of the eagle of Rome. This standard was disused under the Bourbons, but was restored by a decree of Louis Napoleon in 1852. The emblem used in the United States is the large bald-headed eagle. It was in favor here, no doubt, because of its connection with the Romans, those early champions of civil liberty. The design of an eagle was suggested for the National flag, but was abandoned for the simpler design of the stars and stripes. It has often been used on regimental flags. The eagle was first used on American coin in 1788, on cents and half-cents issued from the Massachusetts mint. It was adopted in the plan of a National coinage, as a design upon all gold coins and on the silver dollar, half-dollar, and quarter-dollar.

HINTS FOR THE HOUSEWIFE.

APPLE JELLY FOR CAKE.—Grate three apples, the rind and juice of one lemon, one cup of sugar; boil three minutes. This is nice for any layer cake.

LAYER CAKE.—One cup of sugar, and two eggs beaten before adding sugar, butter the size of an egg, two-thirds cup of sweet milk, one and two-thirds cups of flour, two teaspoonfuls of baking powder.

COLD SLAW.—One cup of vinegar, one egg, two teaspoonfuls of sugar, and one of salt and a little pepper. Let the vinegar boil; heat the other ingredients and add. Let boil five minutes; pour over the cabbage when cool.

FRENCH MUSTARD.—Slice an onion and cover with vinegar and let stand two or three days; pour off the vinegar and add one teaspoonful of pepper, one tablespoon of salt, one of brown sugar, and mustard to thicken, let come to a boil and bottle.

LEMON PIE.—One lemon, one coffee cup of sugar, yolks of two eggs, two tablespoonsfuls of flour, half a teacupful of milk. Grate the rind of the lemon, squeeze out the juice and chop the remainder fine; beat the yolks and sugar together and mix with the other ingredients and bake in a medium-sized pie plate. Beat the whites to a stiff froth, add a tablespoonful of sugar, spread over the top when done, and brown slightly.

FRENCH CUSTARD.—Put a quart of milk on to boil; beat half a teacup of sugar and the yolks of eight eggs together and stir into the milk. Keep on the fire till thick, let cool, and flavor with vanilla. When cold, pour in a glass bowl. Beat the whites of the eggs stiff, heap on a large dish and set in the stove to brown, then slip on the custard. Set on ice and serve with sponge cake.

ONION TART.—Peal and slice the onions thin. Line a dish with pastry, place a layer of onions in the bottom, sprinkle over pepper, salt, a little flour, then more onions, then salt and pepper, until the dish is full. Pour over some sweet cream, or butter and milk, and cover with pastry; bake until the onions are tender. This is a delicious ac-

companiment to baked or boiled meats. Another method is to use alternate layers of sliced onions and potatoes, both raw, season with salt, peppered butter, and pour over a little milk or water, and bake until done. No pastry is used in the latter recipe. Both should be served very hot.

ONION SAUCE.—This is nice to serve with warmed-over meats. Slice and fry with three or four onions in a large spoonful of butter, stirring frequently, so they will not burn. When nicely browned, add a large spoonful of flour and a pint of gravy or stock. Simmer gently for a few moments, add salt and pepper, and strain. If more flavoring is liked, add a tablespoonful of mushroom ketchup, a little pepper sauce, or Worcestershire.

STUFFED ONIONS.—Peal medium-sized onions, and punch out the hearts. Mince a little beef or mutton, parsley and bread-crumbs. Beat with an egg, salt and pepper. Stuff the onions with this, and lay in a baking dish with a little gravy. Bake until the onions are tender, and serve very hot. Baste the onions frequently to prevent burning.

STALE BREAD.—Beat an egg, mix one-half pint of milk with it, add a tablespoonful of sugar and nutmeg flavoring to taste. Cut the slices of bread about half an inch thick and trim them neatly; dip the slices into the bread and milk and egg mixture for a minute then drain; melt butter in a frying-pan, lay the slices in and fry a nice brown on both sides, take them out and lay them on paper to drain for a minute or two; put the slices together with jam between; sift sugar over them.

INDIAN SANDWICHES.—Take thin slices of bread, cut in rounds with a sharp biscuit cutter, and fry to a golden brown in a little butter. Mix half a cupful of minced ham with an equal quantity of chicken or tongue, season with curry powder, and add enough thick white sauce to make it of the consistency of a soft paste. Heat this filling in a saucepan, spread it between the rounds of bread and serve hot on a folded napkin or cut paper.

PICKLED ONIONS.—Pour boiling brine over the small button onions, let them stand twenty-four hours, then drain, and cover with hot vinegar spiced to taste.

PICKLED CABBAGE.—Cut the size you wish, put in boiling water with a little salt, boil twenty minutes, drain, and place in jar. Spice vinegar to taste, heat, and pour on the cabbage.

CITRON PICKLE.—Cut the melon in pieces and boil in salted water until tender, then drain and add three quarts vinegar, two pounds sugar, and one quarter pound cassia buds. Boil five minutes. Ripe cucumbers or watermelon rinds will do as well as the citron melon.

A DELICIOUS GRUEL.—Boil one tablespoonful of rolled oats in a pint of water, adding more water, if necessary, with a small pinch of salt. When the oatmeal is thoroughly cooked, put through a strainer; to the jelly thus obtained add one-half cupful of sweet cream and the whites of two eggs that have been beaten stiff, as for frosting. Sweeten and flavor to taste. If nutmeg or vanilla is used be careful to flavor delicately.

BUTTERMILK BISCUIT.—Into two pints of flour rub one tablespoonful of lard and one teaspoonful of soda. Add to this a little salt, and buttermilk enough to make a soft dough. Roll it out and cut it with the biscuit cutter, or form it with the hands into little cakes and bake at once in a quick oven. This biscuit-dough may be made into squares or circles, and baked on the griddle, turning quickly when one side is browned. They are lighter if covered with a tin pan when placed on the griddle.

SODA BISCUIT.—Heat one pint of milk until it is blood warm. Add to it three pints of flour, shortening—butter, or sweet lard, or “drippings” the size of an egg—a little salt, one teaspoonful of soda, and three of cream of tartar, or two teaspoonfuls of baking powder. Mix it very soft, mould into cakes, and bake in a quick oven.

For water biscuit sift two heaping teaspoonfuls of baking powder into a quart of flour. Then rub into it one piece of butter, or sweet lard, the size of an egg. When thoroughly mixed add water until the dough

is of the usual biscuit consistency, when it is made into cakes or rolled and cut with the biscuit-cutter, and baked in a quick oven.

CUSTARD PUDDING.—One quart of milk, four eggs, one small cup of sugar, small teaspoonful of salt, quarter of a nutmeg, grated; fill pudding dish; set in pan of hot water and bake about thirty minutes. For a good cocoanut pudding add one cup of prepared cocoanut.

POTATOES SOUFFLE.—Wash and bake three large potatoes. Cut in halves lengthwise, and without breaking the skin scoop out the potatoes into a hot bowl. Mash and add one even tablespoonful of butter, one of hot milk, and salt and pepper to taste. Beat the whites of two eggs stiff and mix with the potato. Fill the skins with the mixture, heaping it lightly on the top. Brown slightly in the oven and serve.

LOBSTER CHOPS.—A pretty entree for a ladies' lunch is a dish of lobster chops. Boil the lobster tender. When it is cool, pick the meat from the shell and chop it fine. Season it with cayenne and white pepper, salt to taste, and add two eggs well beaten, and two or three teaspoonfuls of good cream or milk. Then stir in a little cracker dust, just sufficient to make the mixture of the consistency of chicken croquettes, so that it can be readily moulded with the hands into a form. Now shape it like mutton chops, and use great care so as to make it take a good form. Roll these chops in egg and cracker dust, and fry as you would chicken croquettes. They can be served dry, or with a cream sauce passed separately.

GINGERSNAPS.—One cup of sugar, one-half cup of molasses, one-half cup of water, one-half cup of lard, one-quarter cup of butter, one even tablespoonful of ginger, one teaspoonful of cinnamon, one even teaspoonful of soda. Sift the soda with the flour in order to have it well mixed; beat sugar, butter, and lard together; add spices, water, and lastly, the flour. Roll as thin as possible (they should be as thin and crisp as wafers when baked), cut in round cakes, and bake quickly. These are fully equal to the wafers which are put up in round tin boxes and they keep equally well.

COCOANUT CREAM PIE.—One-half a cupful of butter, one cup of sugar, one and two-thirds cups of flour, three eggs, one teaspoonful of cream of tartar, and one teaspoonful of soda, and half a cupful of cocoanut.

CANNED CARROTS.—Make a good spring salad or garnish. When mixed with sliced beets, they are as well pleasing to the eye as to the palate. Boil till nearly tender, peel and slice, reheat in a steamer over boiling water, pack in cans and cover with weak boiling vinegar, or vinegar and water.

CHEESE SANDWICHES.—There are several ways of making cheese sandwiches. The cheese may be chopped, and then rubbed to a paste with an equal quantity of butter and a little French mustard; or it may be grated and mixed to a stiff paste with whipped cream, and a little chopped celery added. In the latter case it should be sent to the table immediately.

GINGER DROP-CAKES.—These are delicious, and are less trouble than the cookies, as they are not rolled out. One cup of molasses, one-half cup of butter, one-half cup of sugar, one-half cup of boiling water, one egg, one teaspoonful ginger, one-half teaspoonful cinnamon, one teaspoonful salt, one teaspoonful soda, three heaping cups of flour. Butter large baking-pans, and drop small spoonfuls of the batter, at intervals of two inches, over the pan. If put too close they will run together in baking and lose their form.

CHOCOLATE AND MAPLE PATTIES.—To make chocolate patties, melt some of the softer fondant in a cup and add some finely cut chocolate, bitter or confectioner's; if too thick to drop add a few drops of water. These can be flavored if desired and usually will be found harder than the peppermint or wintergreen patties. Chocolate peppermints are made in the same manner as peppermint patties, when hard each one is dipped in confectioner's chocolate which has been melted over steam. Maple patties are made by cutting up two cupfuls of maple sugar, adding one cupful of water, and just a speck of cream of tartar dissolved in water, and cooking like plain fondant. When cold melt and drop like the other patties.

JAM SANDWICHES.—Cut very thin slices of wheat bread, butter them and put them together with peach or strawberry jam. Cut in strips an inch wide and as long as your finger, and pile up log-cabin-wise on a plate covered by a fancy doily.

CARROTS A LA COLBERT.—Peel, cut into quarter-inch slices, cook fifteen minutes in slightly salted water, drain, lay in a saucepan in which has been melted a large lump of butter, cover with any broth or meat stock, and cook until tender. Serve with a sauce of drawn butter, to which has been added a little lemon-juice.

GOLDEN GEMS — These are to be made with yellow cornmeal so as to obtain the rich, golden color desired. Sift one quart of yellow cornmeal, to which one-half teaspoonful of flour has been added, into a pint of milk. Let it stand over night. When ready to bake, in the morning, add one well-beaten egg. Bake in well-greased gem pans.

RASPBERRY JAM PUDDING.—Take two eggs, their weight in flour, sugar and butter, two tablespoonfuls of raspberry jam, and one teaspoonful of carbonate of soda. Beat the sugar and butter to a cream, then add flour, eggs, jam, and lastly the soda, which should have been dissolved in a little cold water. Steam for one hour and a quarter.

COFFEE CHARLOTTE.—For coffee charlotte, make a quarter of a cupful of strong coffee by using two heaping tablespoonfuls of ground coffee to half a cupful of boiling water. Soak half a package of gelatine in half a cupful of cold water two hours. Put half a cupful of milk over the fire in a double boiler with the quarter cup of coffee to heat. Beat light the yolks of four eggs and add to them one cupful of sugar; stir until very light, and when the milk is at boiling point draw the dish to one side of the range and gradually stir in the egg mixture. Cook until it just begins to thicken, stirring all the while; quickly add the soaked gelatine and take from the fire immediately. Stand the dish containing the mixture in a pan of ice water and beat until it begins to set, then stir in lightly three quarts of whipped cream and stir from the bottom of the dish until it will just pour. Turn the mixture into the prepared mould.

HINTS FOR THE FARMER.

GYPSUM ON STRAWBERRIES.—It is not a good plan to sow gypsum on strawberries. It will usually encourage so large a growth of clover, that it will be nearly impossible to keep the rows clean even for the first year. The gypsum has, besides, no special effect in making a large growth of the strawberry-vines. The mineral fertilizer that strawberries most need is potash. If this were applied more freely, the crop of berries will be large, and they will be of better quality and color. All the highly-colored fruits need large supplies of potash.

OATS AND PEAS.—One of the best early feeds for stock, especially breeding animals, may be secured by sowing oats and peas somewhat thickly, either to be pastured or cut for soiling. For this purpose it is best to sow fully three bushels of seed per acre, while if the crop is to be grown for its grain, two bushels of seed is a great plenty. The crop should be sown at different times, so that it will come in order for cutting in succession. This soiling crop may be grown on rich land where a later crop of cabbage, celery, or other vegetables is to be grown.

PAMPERING YOUNG PIGS.—The young pig should have enough feed to maintain thrift, but he should not be fed as if he were being fattened. The digestion of young pigs is weak, and if overfed at this time, especially with corn, they will become stunted, and never after prove profitable animals. The feed for young pigs should not be concentrated. Give them a small proportion of grain and wheat middling, with enough milk and dishwater to distend their stomachs and keep their digestion in good condition. A pig should be eight or nine months old before it will be safe to feed it heavily with corn.

LOW TOPS FOR FRUIT TREES.—The increasing prevalence of high winds has much to do with making fruit-growers favor the heading out of fruit-trees near the ground. There is a great loss of fruit when the trees are high headed, and it is also much more difficult to gather without injury. As for the old practice of training the head high,

so that teams used in plowing and cultivating can be driven under the branches, it is very rarely followed now. The orchard ought to be cultivated only when young. After it gets into bearing, seed it and pasture with sheep or swine, also adding mineral fertilizers every year.

THE MOUNTAIN ASH.—Orchardists should keep close watch of the mountain-ash trees in their neighborhood. They are often attacked by the apple-tree borer, and a row of mountain-ash by the roadside has often been the breeding-place of the borers that ravished the apple-orchard afterwards, despite their greatest care to prevent it. There are many more desirable shade-trees than the mountain-ash, and owing to the fact that they harbor and give a place for the apple-borer to increase in, it would be well to banish this tree from neighborhoods where apple-orchards are largely grown.

TAPPING TREES TWICE.—When the tapping was done with an ax, chopping a gash in the maple and fixing a spout to conduct the sap to the bucket, a few seasons sufficed to so scar the tree as to greatly injure its future growth and value. And, after all, less sap was procured by this method than by those now used, which scarcely make a scar at all. A half-inch bit, boring into the tree at a slight angle above horizontal, will gather the sap best. It is not uncommon to put two or even three spouts into some of the best trees. If the spouts are withdrawn and the holes are filled, a healthy tree will grow over the wound in a year or two, so as to leave a very small scar.

GREEN BONE AS AN EGG PRODUCER.—Fresh cut green bone as an egg producer is attracting deserved attention from all our progressive poultry growers. In addition to producing a large increase in eggs, it is thought to stimulate and invigorate the fowls during the molting period. Broiler raisers say that chickens mature much earlier when fed liberally with cut bone. The phosphate of lime, the nitrogenous elements, the rich juices so abundant in a soluble and easily digested form, which are almost

wholly lacking in dry bone or scrap, may perhaps account for such results. To derive the greatest benefit, it is essential that the food be fresh and sweet. In order to insure this, a bone cutter is a necessity, and where large flocks are kept, a good one will soon pay for itself in eggs alone.

FROST IMPROVES TURNIPS.—A light frost that kills the weeds around turnips often makes them grow all the better by removing the competition they have before maintained. Frost also improves the flavor of turnips, making them milder than they were before, and taking from them that harsh taste that is noticeable when they are gathered too early.

STABLING COWS IN WET WEATHER.—A cold rain lessens the comfort of the cow exposed to it, and also lessens the profits of her owner. Put the cows up whenever there is a continued storm. It is as necessary to do this early in the Fall as it is to stable in dry weather in Winter. A cold rain chills the animals worse if exposed to it than do many more degrees of cold if the weather be dry.

ARTICHOKE FOR HOGS.—The large amount of feed that can be grown on an acre of Jerusalem artichoke, and the fact that hogs will harvest the crop if left without rings in their noses, lead farmers to plant them for the hogs. But they are not very nutritious, and hogs need grain with this feed if they are to keep thrifty. If they have grain enough to fatten them, they will not root much. The artichoke crop is therefore disappointing to those who expect from it a means of fattening pork at low cost.

SKIM-MILK AND MEAT FOR FOWLS.—Milk is one of the best foods that can be given to the laying hens, but it should not be sour, nor should it remain exposed to become distasteful. We are often asked if milk cannot be used as a substitute for meat. The fact is, milk is superior to meat, as it is a complete food; but when we realize that meat is concentrated, compared with milk, the difficulty of substituting milk for meat is plainly seen, for the hens cannot drink enough of the milk, there being about eighty-six per cent. of water in it. That is, to derive fourteen pounds of solid matter from milk the hens must drink eighty-

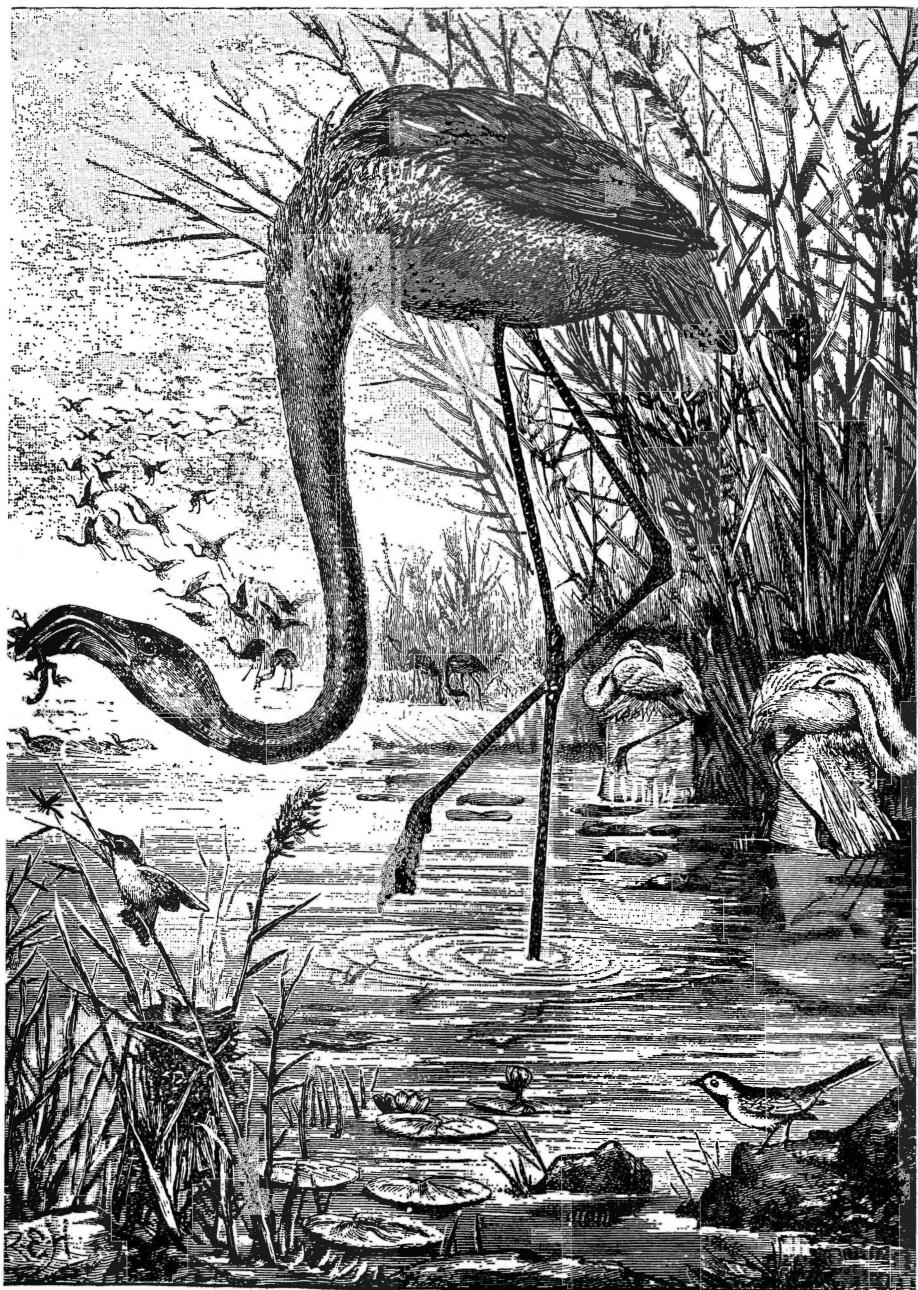
six pounds of water in the milk, which requires quite a length of time. Milk should be given even when meat is fed, as it contains mineral matter, and also because it is more convenient to be obtained than meat.

THE pear tree is a greedy absorber of nutriment, and responds gratefully to liberal feeding. Give it an annual banquet of ashes and bone dust, bring it up in a cradle of crimson clover, and prepare for a bountiful reward.

PROTECTING FRUIT TREES.—Do not fool away your time making decoctions of paint, copperas, or any similar compound. Weave together eight laths so they will be one-eighth of an inch apart and fasten them about the tree. This will afford protection from rabbits, borers, sheep, mice, and sunscald, and will last a long time at a cost of a half-cent a year. I have used this protection for twelve years and have not lost a single tree.

SWEET CORN AND FODDER.—Sweet corn is one of the most agreeable and nutritious of fodders. Of the smaller kinds, eight to ten tons per acre of the most valuable fodder, may be grown on one acre in sixty days, and by replanting the same land, not forgetting the fertilizer, to restore the loss of fertility of the soil, ten more tons may be got in the next two months. The cost of the two crops will be under \$10 per acre, thus giving, unquestionably, the best of all fodders, for all kinds of animals, either to be eaten fresh or made into silage, or dried at a cost of fifty cents a ton.

HOW TO WINTER SHEEP.—To sum up the whole matter of wintering sheep successfully, I would say: Feed them as much course feed as they will eat, and supplement it by just as much shelled corn dropped on dry grass ground or fed in troughs as is necessary to keep them in good store condition or fatten them, as the case may be, and do not worry about "a well-balanced ration." If good clover hay is fed, then little or no corn would be required to keep them in store condition. Keep the rain-water off their backs and their feet dry all through the Winter months. Be careful to observe the condition of each one; separate the weaker and give them extra feed and care. In a word, remember that "good feeding is good eyesight."



FLAMINGOES.

My Ships at Sea.

BY ELLA WHEELER WILCOX.

If all the ships I had at sea
Should come a-sailing home to me,
Weighed down with gems and silk and gold—
Ah, well! the harbor could not hold
So many sails as there would be
If all my ships came in from sea.

If half my ships came home from sea,
And brought their precious freight to me,
Ah, well! I would have wealth as great
As any king who sits in state,
So rich the treasures that would be
In half my ships now out at sea.

If just one ship I have at sea
Should come a-sailing home to me,
Ah, well! the storm-clouds then might frown,
For, if the others all went down,
Still, rich and proud and glad I'd be
If that one ship came home to me.

If that one ship went down at sea,
And all the others came to me,
Weighed down with gems and wealth untold,
With glory, honor, riches, gold,
The poorest soul on earth I'd be
If that one ship came not to me.

O skies, be calm! O winds, blow free,
Blow all my ships safe home to me!
But if thou sendest some a-wreck,
To never more come sailing back,
Send any, all, that skim the sea,
But bring my *lovn* ship home to me!

"It's No Business of Mine."

This was a favorite saying with young Myron Boyd.

He was a farmer's son. A tall, handsome young fellow, honest in his dealings, in the ordinary sense of the word, enterprising, industrious and emphatically, as the country phrase goes, "smart to work." People respected Myron, that is to say, they rather looked up to him, because he was in a fair way to be rich, because he understood farming better than any other young man in the district, because he was capable and sensible, and yet he could not be called a favorite among young men of his own age.

Myron knew that he was not popular, and though he professed to care nothing for public opinion, nevertheless he would have liked to feel himself more welcome than he generally was in the society of his fellows.

Perhaps one secret of the lack of cordial feeling toward Myron was the consistent manner in which he acted up to his favorite saying: "It's no business of mine."

He not only never put himself out of the way to do a neighbor a service, but he never offered a kindness or lifted a hand to prevent any injury to another, even when it would have cost him no trouble whatever.

One day he was driving into the village with Alfred Brown, the minister's son, a boy some years younger than himself.

It was a very warm day, the road to the village was sandy and tiresome, and Alfred, who had been sent out to Mr. Boyd's on an errand, was not sorry that he was not obliged to walk back.

By-and-by they passed an old gray-headed colored man toiling along in the sun with a heavy bundle over his shoulder. The old man looked wistfully after the wagon, but he knew Myron Boyd too well to ask for a ride.

"Why don't you give old Uncle Jeff a lift?" asked the good-natured Alfred. "It's all of a mile from here to his place."

"Oh, I'd have to stop to pick him up and set him down. I can't take in every one I see."

"But the poor old fellow looks so tired."

"Well, I can't help that," said Myron carelessly; "it's no business of mine."

Their way lay past Uncle Jeff's little place, and Alfred saw that there was no one at home, and that two or three cows, taking advantage of a weak place in the fence, had got into the corn patch and were making sad havoc.

"Oh, let's stop and drive those cows out," cried Alfred. "They'll ruin the old man's garden."

"He should have had his fence in better order, then," said Myron. "It's no business of mine."

"It's mine then, anyway," said Alfred, disgusted. "Let me out."

"I shan't stop for you to drive out the cows," said Myron, coolly; "it's no business of mine."

"Drive on then," said Alfred, as he jumped out of the wagon and ran after the cows.

Myron drove on and was soon out of sight, thinking to himself what a fool Alfred Brown was to lose his ride for the sake of old Uncle Jeff's garden, which was, after all, no business of his.

It cost Alfred some time and trouble to drive out the cows and put up the fence again so that they could not make their way back into the garden.

When this was finally accomplished he sat down on the doorstep to rest awhile, feeling very hot and tired and not a little provoked at Myron.

By-and-by Uncle Jeff came wearily home, and when he learned the story he was very thankful to Alfred, and the boy did not regret what he had done, even though he had a long hot walk to the village.

Two or three days after Myron Boyd went past old Uncle Jeff's house with a heavy lumber wagon loaded with grain bags. He had not gone far when out came the lynch-pin and down went the wagon. The horses were steady and did not run.

Myron was not hurt, and, after ascertaining the cause of the accident, went back to Uncle Jeff, who was peaceably smoking on his doorstep, to borrow a hammer.

"I seed dat lynch-pin was a-comin' out when you passed," said Uncle Jeff coolly.

"You did!" said Myron, not unnaturally provoked. "Why didn't you tell me?"

"Why, honey," said Uncle Jeff with a sly little laugh, "I thought 'twasn't no business of mine."

Myron bit his lip.

"Have you got a hammer you'll lend me?" he said.

"Well, I don't rightly know jes' where the hammer is," said Uncle Jeff, placidly, "and I'm mighty comfortable just now and don't want to go and look for it. 'Taint no business of mine."

Greatly provoked, Myron was turning away when Uncle Jeff called after him:

"You's welcome to the hammer or any thing else, honey," said he laughing. "Laws! I was only jes' seeing how curus things is, but I guess you'll find out this rule of yours is one of the kind won't work both ways. Dis yer is a world full of folks, and you

can't live in it like there wasn't nobody but yourself, fix it how you will." And then Uncle Jeff went to help Myron with his wagon.

Myron did not want for sense, and Uncle Jeff's lesson made a strong impression on his mind. He used his favorite phrase less frequently and learned after awhile that duty was a word of far wider meaning than he had supposed, and that whatever his hand found to do for his neighbor, whether in the way of prevention or cure, was indeed the business of a man and a Christian.

The Truth about Mr. Frog.

If ever there is a happy creature it is Mr. Frog. A more comfortable-looking fellow can scarcely be found as he sits on that log that lies partly in the water of that swamp. As you watch him you see him twinkle his bright eyes as though the little fly he has just eaten was a most delicious one. But let us look into Mr. Frog's history and see how he grew into the pretty, black-spotted, white-breasted green hopper he is now, for you may be sure that he was not always so handsome.

At first you never would have known him, for before he could move at all he was a tiny black spot the size of a small pea, and was surrounded by a clear, jelly-like substance to keep him from being injured by sharp stones or sticks in the water. For many days he lived thus, fastened with a cluster of other such to the stem of a plant that grew under the surface in the still part of a brook. This bunch of eggs was near the bank where the water was shallow, and so the sun warmed them, and by and by they had tails, and were so strong that they broke through the white jelly and began to wiggle about.

For a week or two they were content to rest in the soft mud, where they lived peacefully and grew rapidly. But one day they went further away from their little pool into another one. Here were more brown lumps with tails on, and some were very sizable indeed. Our little frog was then called a pollywog or tadpole, and he probably felt proud to own two long and high-sounding names. He played with his brothers and sisters and with the other pollywogs, or

hunted for his food in the mud, and enjoyed life as much as anything can that has plenty to eat, nothing to think about, and lots of fun.

All this time our friend was growing, and it was not long before a curious thing happened. It was this: a pair of hind legs grew out of his body, and though he did not use them at first, he knew he should later. Next a pair of legs could be seen in front, and now he could crawl as well as swim. The pollywog had gained these legs, but he was losing his tail—not that it was falling off, as many people believe, O, no! his tail was being absorbed into his body—that is, it was becoming a part of his body, and as he broadened, the tail was shortened until only the stubby end was left. His head was smaller and more as it is now. Altogether he was improving wonderfully in looks. He did not care to be lazy any more, but jumped and frisked about in high glee.

Who would have thought that so many changes could possibly occur to so tiny a creature! He had traded his brown clothes for a pretty suit with black spots, and wore a yellowish white vest—in fact, he looked as he does now, but was smaller. When the end of his tail had been all absorbed he was no more a pollywog, and spent half the time on the land traveling from pool to pool, or exploring the field for a soft, marshy place. Here he loved dearly to sit in the moist grass and dart out his tongue at flies and various other insects.

After several weeks we find him a full-grown frog. He has learned the ways of the world, and knows how to keep out of danger's way. You shall see what he does when we poke at him with this stick. Ah, there he goes to the bottom of the pool! Look hard, but you will not see him, for he has hidden himself in the mud or under some stone—and so, Mr. Frog, farewell.

CURIOSITIES OF ETIQUETTE.

In the Austrian Court it is contrary to custom for perishable articles to appear twice on the Imperial table. The result is large perquisites for the attendants. To one man fall all the uncorked bottles, to another the wine left in the glasses, to another the joints,

and to another still the game or the sweets. Every morning a sort of market is held in the basement of the palace, where the Viennese come readily to purchase the remains. And there is no other means of procuring Imperial Tokay than this.

Long ago in England even the greatest men in the land were pleased to receive such perquisites. In the reign of Henry II., for instance, the Lord Chancellor was entitled to the candle-ends of one great and forty small candles per day. And the *aquarius*, who must be a baron in rank, received one penny for drying towels on every ordinary occasion of the King's bathing. The ceremonial that the Revolution swept away, the first Emperor Napoleon was careful to revive in a less extreme form, and it is characteristic of the man that he made a special study of it, and went so far as to prescribe the special forms to be observed on great occasions. Before his coronation M. Isabey, the miniature painter, gave seven rehearsals with wooden dolls appropriately dressed of the seven ceremonies that were to be enacted. And one ceremony being especially intricate, the functionaries rehearsed it in person in the gallery of Diana at the Tuilleries, a plan having been carefully traced with chalk on the floor. This was the sort of thing in which Napoleon especially rejoiced, and he himself arranged beforehand all the details of the entry of Maria Louisa into France, and of his subsequent marriage with her. Among other particulars, on reaching what was then French territory, the Archduchess was conducted into the eastward room of a three-roomed house near Braunau; the French Commissioner entered the westward; while the third room in the middle was occupied by the rest of the party. And M. de Bausset, who gives an account of the proceedings, having bored holes with a gimlet in the door of the middle room, had a splendid view of the unconscious princess. But, he quaintly adds, it was the ladies who took most advantage of his forethought.

The ceremonial of the Chinese Court is somewhat exacting. It used to include, if it does not now, complete prostration before the throne. Last century a Persian envoy refused to go through the degrading ordeal.

Directions were given to the officials to compel him by stratagem to do so. On arriving one day at the entrance to the hall of audience, the envoy found no means of going in except by a wicket, which would compel him to stoop very low. With great presence of mind and considerable audacity the ambassador turned round and entered backwards, thus saving the honor of his country.

The Flaw in the Wedding Link.

The wedding was a pleasant one, and full of promise. The bride was as cleverly formed for "attractive grace" as Milton's Eve. Her bright face glowed with the white and red which "Nature's own sweet and cunning hand laid on." The man at her side was every inch a man; and his face flushed with honest pride when her softly spoken "Yes, I do," fell upon his ear. The link that day welded before God with prayer seemed so bright and firm and strong that no eye could detect a flaw.

A few weeks later, when the bridal tour was over, we saw them at church, side by side. A good beginning, thought we. It was the Sabbath for celebrating the Lord's Supper. When the time came for distributing the bread and wine the non-professors either changed their seats or left the church—not all, but many of them. The young bride-groom rose reluctantly, halted a moment, then took his hat and went over to a side pew and sat by himself. The bride was left to commemorate the love of the Saviour alone. It was their first separation, and in a moment a "great gulf" seemed to open between them! Ah, thought we to ourselves, there is a flaw in that wedding link already; they are one toward each other, but toward God they are two! How can two walk together toward eternity when they are going in opposite directions? Which of them will draw the strongest? If God gives them a household to rear up, which will the children follow soonest, the praying mother or the irreligious father? Will it not be a house divided against itself?

Looking around the church we saw other separations just as wide and melancholy as this one. Husbands and wives were there

that day who during the week had dwelt lovingly together. They had sat at the same table at home; they had wept and rejoiced together in the sorrows and joys of one common fireside. But at the table of their divine Lord and Redeemer they parted. To human eyes but a narrow church aisle divided them, yet in God's sight they were spiritually as wide asunder as the poles. Looking at this scene of separation the question came up to our mind, "In the great day when Christ the Judge shall separate souls, as a shepherd divideth his sheep from the goats, will the wedding tie hold them? or will there be found a fatal flaw in the link that will leave husband and wife to break asunder with a parting that shall never again be followed by a meeting?"

To many a loving wife, who will read these lines, this will be a sore and tender subject. What shall I do to save my husband's soul? has been the burden of her own soul for more than one anxious year. I would say to such as she, You can pray for him. But to make your prayer of any avail be careful not to contradict it by any act of your life. Do not ask God to direct him to the Saviour and then yourself stand in his way. You can do more than pray for him; you can draw him. By driving you cannot move him one inch heavenward. You cannot force him to the church, to a prayer-meeting, to his Bible, or to the Saviour. But if in the name of Jesus you fasten the silken hawsers of affection to him, and apply the persuasions of earnest lips, still more of a holy, sweet-tempered, noble life, you may be delightfully surprised to see how he will "go after you." As the huge man-of-war on its way out of the harbor seems to say to the little steam-tug, "*Draw me and I will go along with you,*" so has many a resolute will and carnal heart been won along steadily toward Christ by the gentle power of a sweet, prayerful woman's life. The positive efforts you make for your husband's conversion must be made wisely. There is a sort of holy tact in this business. Watch your opportunities. Do not approach him with it when he is out of temper. Do not worry him with teasing talk or taunts; do not assume the tone of pity, it will only irritate. Watch your chances and aim to co-

operate with the Spirit of God when you see the heart moved by the truth, or moved by affection, or by any event of Providence; then work with the Holy Spirit.

A Real Good Old-Fashioned Mother.

"Oh, mamma," said the little girl, as she came rushing into the room and threw her arms around her mother's neck. "Oh, mamma, what do you think that old lady at Mrs. Wright's said to me? She patted me on the head and said, 'My dear, I am so glad you have such a real good, old-fashioned mother!'"

The mother looked up with a smile. "I wonder what she meant by that?"

"I think she meant that you were not like the new woman' people talk about so much," answered the child. "The new kind of mothers, I suppose, that go off in the morning like the fathers do, and stay away all day, and join clubs and such kind of things. Jessie Wright's mother is never at home when I go there, and this afternoon Jessie came home from school with a lot of trouble on her mind. She missed her spelling words, and she's afraid she won't get promoted. I know she wanted to sit right down with her mother and talk it all over with her, just as I do with you when my mind is troubled, but her mother was out, and I was so sorry for her. I always feel better when I've talked things over with you, mamma. Somehow you're always home when we children come in from school. I don t know what we should do if you were one of the new kind of women the papers tell about." Another clasping of the loving arms around the mother's neck, a warm kiss on her cheek, and the child was off to her play.

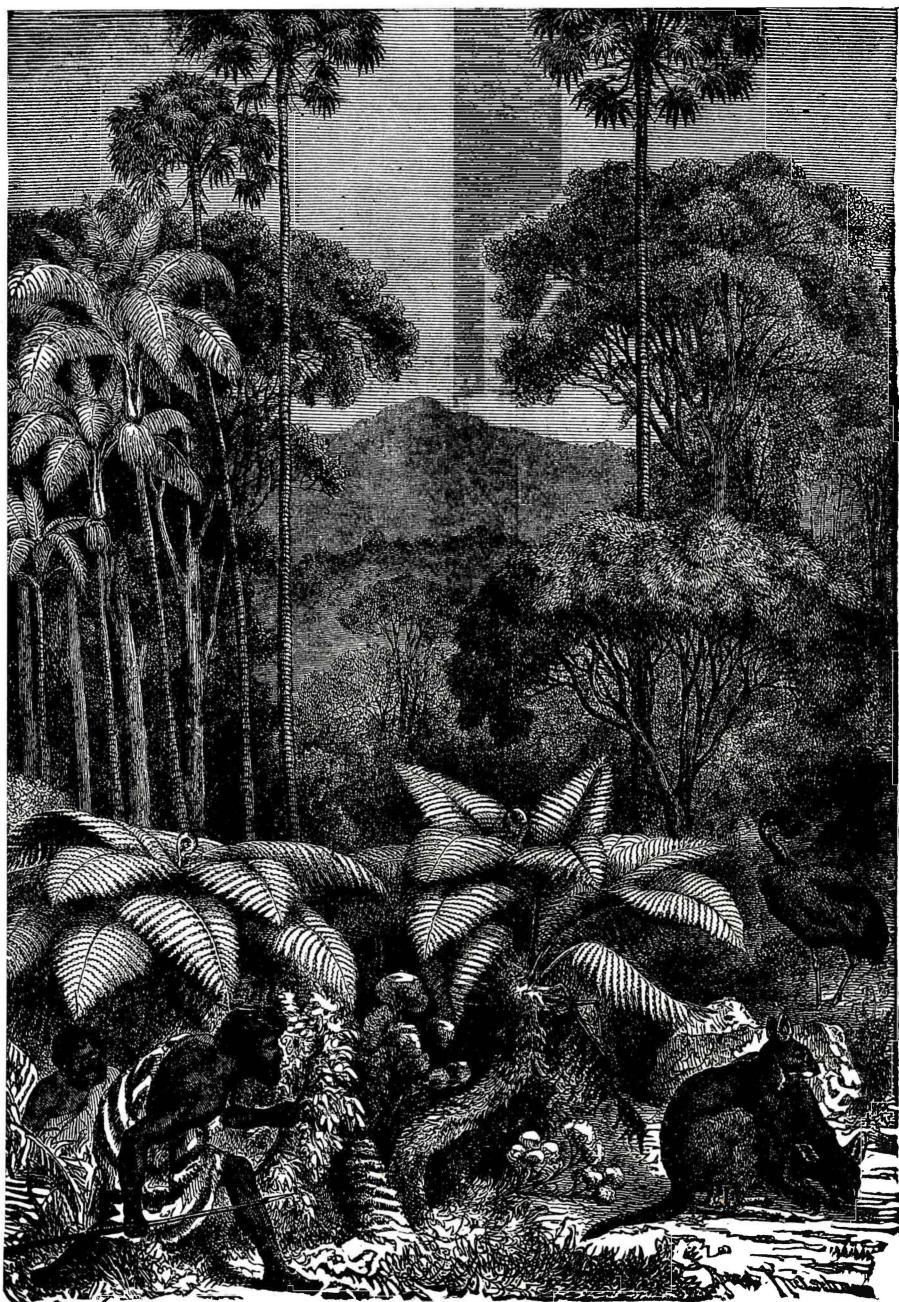
Just before the little girl came home from school the mother had been wondering how some of her neighbors found so much time to devote to outside interests. It took all of her time to take care of her little ones and make her home neat and attractive for them and their father. The income on which they had to live was small, and had to be used with care; consequently there was a great deal of patching and piecing to make

things run smoothly and hold together well. She felt that her nearest duty was with her husband and children. And yet, sometimes she thought that she accomplished but little in the world, where so many women were rising in prominence and exerting great influence for good. But the Lord had given her the highest and most sacred trust—that of motherhood. To allow other interests to come into her daily life to the neglect of that highest and most important trust, would make her an unfaithful servant of His, and so she prayed for light and patience and grace, that she might prove worthy of the trust that He reposed in her. She was one of the real good, old-fashioned mothers of which childhood is in so much need at the present day.

When we see a mother trying to throw off her responsibility of motherhood on to other shoulders, impatient of the wants of the dear little ones, weary of being with them, and seeking her highest ambitions outside of her home, our hearts go out in pity toward those who have been given into her charge by the Father above.

Don't neglect this higher trust, young mothers, for any of the "fads and fancies" of the present age, which make the home a secondary consideration. Be a good, old-fashioned mother, a helper at home, a refuge for your little ones in times when troubles burden their young hearts. Open your loving arms and take them close to your sympathizing breast. Get their confidence in this way while they are so young, and by-and-by, when they are older you will have it, when you need it most. Take all the comfort with them you can now while the little ones' "wings are growing," and they think the dearest, sweetest place on earth is the loved home nest. It will not be long before the wings will be strong, and they will have to try them and fly away to outside life. These are your happiest days. At nightfall your little ones are all safely cuddled under the mother's wing. So,

"Never count the moments lost,
Never mind the time it cost;
Little feet will go astray,
Keep them, mothers, while you may."



A SCENE IN AUSTRALIA.

How Inventions Come to Pass.

There is apt to be a fine irreverence about the inventor which leads him to suspect that any old way of doing a thing is, for that very reason, not the best way. Often he observes some time-honored plan of working, audaciously makes up his mind to do the exact opposite, and hits upon success. Guns were loaded at the muzzle for ages, until one day a man of originality thought of loading them at the other end, the preferable end on many accounts, besides that of manifest convenience. The same path was trodden by the Frenchman who first put the eye of a needle near its point instead of away from its point. He little knew that he was doing a great deal to make the sewing machine a possibility. One of the notions of the pioneer railway engineers in England was, that the rails must be flanged so that the wheels of locomotives and carriages should not get off the track. But some of skeptical mind inquired: Why not leave the top of the rail flat, or nearly flat, and put the flange on the wheel, an easier thing to do? Accordingly the flange was taken from the rail to the wheel, and remains there to this day, to remind the traveler that an Eastern philosopher said long ago: "To him that is well shod it is as if the whole earth was covered with leather."

It is a good many years now since steam was first used for heating buildings, and, as air when warmed ascends, what more natural than that steam coils should hug the floors just as the stoves before them had done? But in some of the largest factories of this country the coils are fastened, not to the floor, but to the ceiling, which proves to be a better place for them. As everybody knows who ever sat before an open fire, radiation is a pleasanter means of warmth than convection, than heat carried along by currents of air; floor space is incidentally saved, and the risk of gathering combustible rubbish about the coils is avoided. In the ages of simplicity which came down to Watt's time and the invention of the steam engine, when a kettle was to be heated the proper place for the fire was thought to be outside. But when big boilers came in, with pressing need that their contents be heated in the shortest time possible, it was found

gainful to put the fire inside. Stephenson's locomotive, the Rocket, derived no small part of its efficiency from his knowledge to which side of the boiler to apply the flame.

On somewhat the same principle Lord Dondonald, one of the early improvers of the steam engine, forced the hot-air currents under his boiler from above downward, against their natural tendency to move from below upward. In this way he made available much heat that otherwise would have been wasted. The steam engine, whether mounted on wheels or not, always keeps its fuel outside; furnace and cylinder are distinct. To-day the steam engine's primacy is challenged by a motor which uses its fuel inside, the furnace being no other than the cylinder, precisely as in the barrel of a gun. So much more work does a gas engine yield than a steam engine, in comparison with the heat applied, that only the nearness of heat as supplied by gas prevents the speedy supersedure of steam for motive power. As gas engines grow steadily larger, their margin of economy becomes so decided that it begins to pay to make gas on purpose to burn in them.

A Thanksgiving Every Day.

Chubby little Robert stood watching his mother stuffing a great fat turkey for their dinner next day.

"Will you give me the wish-bole to wish with?" he asked his mamma.

"Yes, Robbie," she answered, "if you will tell me what you are going to wish."

Robbie put his head down on his little fat hands and thought as hard as he could. Suddenly he said, "I know what I'll wish. I'll wish I could have thanksgiving every day in the year."

"Well, you can, my dear," said his mother, smiling at the look of surprise on his face.

"Not every single day, mamma?"

"Yes, dear, you can have a Thanksgiving every one of the three hundred and sixty-five days in the year."

"Whew!—that would be three hundred and sixty-five turkeys—how many drumsticks, mamma?"

"Seven hundred and thirty, if you had to have turkeys and drumsticks. But you

don't. You only need to have a thankful little heart. There was once a good woman, Robbie, who lived way over the ocean. She had never heard of our last Thursday in November with its turkey and cranberry sauce, but she knew her Father in heaven sent all good things, and she thanked Him for them every day. Sometimes she would take her five children out to the barn and point to the old horse her big boy loved so well, to the rabbits that were her baby boy's pets, and to the flowers the little girls had gathered; and she would tell them God gave them all these things because He loved them and they must love Him, too; then each little one, even the baby, would say a little prayer of thanksgiving."

"Not in the barn, mamma?"

"Yes, dear; right in the barn."

"But, mamma, I don't think it was nice to say prayers in the barn."

"I'm afraid my boy has forgotten the Babe that lay in the manger or he would think a barn was a very good place to thank his Heavenly Father, not only for all the good things that come to him, but for the best gift of all."

Perhaps Robbie had forgotten it, but he never did again, and often at his play he thought of his mother's story and said a little thanksgiving prayer in his heart.

I wonder if it wouldn't be a good plan for the dear Junior boys and girls, who read this story, to follow the example of the good German woman and little Robbie, and have a Thanksgiving every day.

The Children of a King.

One cold, wet day our city missionary climbed the steps of a house he had not visited before. He had heard of some little ones up in the garret room, and his visit was for them. The steps were very steep and very dark, and the missionary had to fumble about for the handle of the door. He knocked, but there was no answer, so he opened the creaking door and walked in.

"O please don't make such a noise, sir," said a sweet little voice; "you'll wake the prince."

You may imagine how astonished the visitor was to hear of a prince in that half-lighted, bare room. Presently he saw through the dim light a little wooden cradle, with a poor skin-and-bones baby in it, and at the foot of it a girl about six years old anxiously rocking it to and fro.

"You see, the prince is very hungry," she said, "an' ef he wakes up he'll holler orful."

"Are you hungry, too, my child?" asked the missionary.

"Yes, course; I'm big, you see, an' kin wait. The prince don't know 'bout mammy comin' home 'fore dark an' bringin' a loaf."

The gentleman brought out of his overcoat pocket a couple of sandwiches, intended for his own lunch, and gave them to the brave little sister; and while she devoured one he asked her why she called the baby by such a strange name.

"O, that's a little play mamma taught me," said the child, with a smile, "to keep me from thinking about being cold and hungry. She tells me stories at night 'bout kings and queens; and then when she's away at work all day I play the queen's out drivin', and me an' baby are livin' in a big, warm house an' havin' sausage every day for breakfast. It helps a lot."

"Well, my dear little princess," said the missionary, "you and baby are in truth children of a heavenly King, and He has sent me to-day to see about you. There is a nice warm house not very far from here, just opened to-day, where you and the prince can stay all day while your mother is at work. You'll get bread and milk there every day, and sausages, too, sometimes."

"Is it the palace?" asked the little girl, her eyes shining.

"They call it The Nursery," answered the gentleman, "but it belongs to our heavenly Father, and He has sent me to tell you about it."

Just try to think what it was to these cold and hungry children to be taken to this warm, comfortable place every day, to be clothed and fed and taken care of! The baby got fat and merry, and was always called "The Prince"; but the brave little sister never forgot that the King had sent them all these beautiful times.

Baby's Fingers on the Pane.

From the music softly stealing
 Down the dim arcade of years,
 Come the melodies I treasure,
 Hallowed by my joys and tears ;
 And amid their magic numbers,
 Reaching down a golden chain,
I can hear a baby's fingers
 Tapping on the window pane.

When my hands with toil were weary,
 And the twilight shadows fell,
 And I wandered slowly homeward
 To my cot within the dell—
 Then my weary steps grew lighter,
 As there floated down the lane,
 Music sweet of baby's fingers
 Tapping on the window pane.

Oft the world in coldness met me,
 And would crush me in its pride ;
 Oft misfortune gathered 'round me
 To o'erthrow me with its tide.
 Sick and weary, faint and hungry,
 I would wander up that lane ;
 Then how clear were baby's fingers
 Calling at the window pane.

But one eve a darkened shadow
 Fell across the cottage floor,
 And the crape upon the morrow
 Hung its folds along the door.
 Years of weariness and sorrow
 I have listed all in vain,
 For the sound of baby's fingers
 Calling at the window pane.

But methinks within the cottage
 Of the city pure of gold,
 There is waiting for my footsteps
 Papa's baby as of old.
 And some Summer day in heaven,
 Treading up the pearly lane,
 I shall hear my baby's fingers
 Tapping on the window pane.

A Cottage for a Widow.

I remember a man who enlisted in our war and left a wife and two children, and the wife was not in good health. One cold day in November, in the first year of the war, news came that he was shot in battle, and the mother was in great sorrow. Soon after, the landlord came around after his rent and she told him her trouble, and said she would not be able to pay the rent so regularly as before, as she had only her needle by which she could obtain a livelihood; sewing machines were just coming in then, but as she could not buy one she had a very poor chance. The man was a heartless

wretch, and he said that if she did not pay the rent regularly he would turn her out. After he went away the mother began to weep. Her little child, not quite five, came up to her and said :

"Mamma, is God very rich?"

"Yes, my child"

"Can't God take care of us?"

"Yes."

"Then what makes you cry? Mayn't I go and ask Him?"

The mother said she might, if she liked. The little child knelt at her cradle bed, where the mother taught her to pray, and the mother said the child never looked so sweet. She stood weeping over her misfortunes, and the child knelt and said :

"O Lord, you have given and taken away my dear father, and the landlord says he will turn us out-of-doors, and my mamma has no money. Won't you lend us a little house to live in?"

And then she came out to her mother and said : "Mamma, don't weep, Jesus will take care of us; I know He will, for I have asked Him."

It is upwards of twenty years and that mother has never paid any rent from that day to this. A beautiful cottage was provided for her and her two children, and she has lived there without paying any rent. When the fire swept over Chicago and burnt up her house, a second little home was put up for her, and there she is.

"Lost among the Mountains."

BY A HOME MISSIONARY.

Some years ago three young ministers were appointed to a mission in the far West, fifty miles beyond the railroad, among miners, cowboys, and lumbermen. Hard times had come to the miners and ranchmen; thousands of cattle had died during the previous Winter; hay was worth from eighteen to thirty dollars a ton, and other things in proportion. Quarters of any kind were hard to get; one of us found three small rooms, another but one room, where he royally entertained four others for a week.

Late in November I proposed to the old pioneer, who had kindly allowed two fam-

ilies to move in with him, that we go deer-hunting. It was one of those dreary, dark days, more common in northern latitudes, when the clouds seemed to touch the ground, large flakes of snow floated in the air as though falling from nowhere in particular, mountain-peaks and all conspicuous landmarks were hid, and the sun completely obscured. It was a risky venture, but my old friend required no coaxing. The plan was for the old itinerant horse, Dexter, whose name became familiar to all the mission, to take us up the mountains by an old lumber road as far as we could drive, then tie the horse and hunt on foot.

The surroundings were wild and impressive, the great pine trees stood thick and straight, many of them without a limb for a hundred feet. Deer were numerous, occasionally a mountain lion, and still more rarely, a silver-tip bear of the largest species were found. We pursued a mountain lion some time, but failed to get a shot at him. After leaving the horse and separating from my hunting companion I began to be haunted with a fear of getting lost. I carefully noted every turn and the direction of the ridges and ravines, the number crossed, and determined not to go far, even at the risk of finding no game. I soon found fresh tracks. The deer was evidently alone and not following any general course, but crossing and re-crossing its own track. Presently, looking back over my own course, I saw a half-grown deer watching my movements. I had a long-range rifle used in early buffalo hunting, weighing nineteen pounds, and using a cartridge of 44 caliber and 120 grains of powder. It would carry half a mile. I fired, but evidently missed. The deer dodged behind a tree and apparently sunk into the earth. When I reached the spot where it had stood I found it had kept the tree exactly between us, and had run back toward the place where the horse was tied. I followed cautiously. It was past the middle of the afternoon and growing dark. After following for half a mile or more I saw the deer near the top of a steep hill 200 yards away watching me go by.

I was thoroughly exhausted, but took careful aim and fired again. I only caught a glimpse of the deer as it disappeared over

the hill, but after climbing up where it had stood I found great patches of blood on the snow. I threw in another cartridge and hastened over the hill. Within a few rods I came upon the deer, dead. Of course I was greatly elated. I dragged the carcass to the old road by which we had driven into the mountains. It was now quite dark. I made my way to the horse expecting to find my hunting companion, but he was not there. I hallooed with all my might, but the only response was the hoot of an owl and the mocking echoes of my own voice.

I sat in the buggy wondering what to do next, when I heard a shot far off over the hills and I knew it was a signal of distress. I turned the horse about and drove rapidly back to my gun, firing a signal in response. I heard his gun again in the distance and was greatly alarmed. He was an old hunter and had lived in that region for years. Was he lost? Was he treed by a wild animal? Had he fallen and sustained such injuries as made it impossible to travel? I wondered what to do. Finally I fired again, and his answering shot came from farther down the mountain. I knew that he was traveling, and almost as near home as I was. Should I wait? I found some dry leaves and twigs, and after many failures succeeded in starting a fire. The long shadows flitted like ghosts on every side; I could hear the scream of wild beasts; my horse became frightened, and the loneliness of the watch became oppressive.

I went as far as I thought safe in the direction I heard the last shot and fired again. There was no response; again, and no answer came.

The suspense became unbearable. Conjecturing that my friend had struck another road near the foothills and gone back by a nearer way, I finally loaded the deer into the buggy and reluctantly started home. When I arrived home he was not there. Hastily calling together a few neighbors, we took fresh horses and rode back into the mountains. Our friend's adventure was as follows: Soon after separating in the hills he found fresh deer tracks and followed them until he sighted a large deer. His gun failed twice, but a third cartridge carried and the deer was wounded. He followed it

long, and by dark had completely lost his bearings. By chance he came upon the site of an old deserted sawmill, and found himself going in exactly the wrong direction. In answer to my second signal he fired his last cartridge. He tried to make his way across the ravines and ridges and was not a great distance from me when I fired my last shots.

Thinking that I was still back in the hills, he built a fire and waited for me. With a torch he examined the road closely, and concluded that I had gone. He took a rough but shorter road home. As we went up in search of him by the ridge road we missed him again. He arrived at home after midnight, looking ghostly in utter exhaustion, and he sank into a chair, saying: "If it had been half a mile farther I never could have made it." A signal agreed upon brought us all back in joy at his recovery. In the months that followed I was "in labors abundant and in perils often." But the agony of those hours of awful suspense while I waited in the darkness of night among the great lonely pines on the mountains I recollect as the hardest of all. It is an awful thing to be lost in a great forest, and, if possible, it is more awful to realize that some loved one is lost. What of those who wander still on the barren mountains of sin?

In a Country Parish.

"My mother says your father can't preach half so well as Dr. ——, who was here before your father came."

This was a thrust the son of a parishioner gave to the minister's son on the way home from school one day. The two boys had had an unpleasantness about some trivial matter, and had been trying, as boys will, to "get even" with each other.

If there is anybody in the world a boy takes pride in it is his father. Of course, this thrust of his companion cut the minister's boy to the heart. With indignation showing itself in every feature of his face and in his manner, he walked into the parsonage gate. Rushing to his father's study, he opened the door without his usual quiet knocking, and, although his father's head

was resting on his hand and his elbow leaning heavily on an unfinished sermon which was perplexing his theological brain, his boy came bringing in the last feather that broke the camel's back.

"Father, Mrs. B—— does not like you at all; she says you don't know how to preach, and Dr. ——, who was here before you came, is a great deal better preacher than you are."

Now Mrs. B—— was one of the minister's most loyal, helpful parishioners, to all appearances, and these words of his boy's were like "a clap of thunder out of a clear sky."

"Sit down, my son," he said quietly, "and don't get so excited."

The boy burst into tears as he said: "But, papa, you do preach just as well as Dr. ——; I know you do, and I was so angry when Sam said you didn't that I knocked him down. If he had said anything bad about me I would not have cared; but I am your champion, papa, and I could not hear you talked about in that way."

"You knocked Sam down, my son? I am very, very sorry. I appreciate your loyalty to me, but I would rather you had left him and resisted the temptation to retaliate. But how did this all come about?"

"Well, Sam and I had a quarrel in the ball-game. Sam said he got the ball first when I got it. We got 'mad,' and had some words, and then Sam told what his mother said about you right before the boys, too. I couldn't stand it, papa."

"But you would have honored me better, my son, if you had not knocked Sam down. We are to 'return good for evil,' you know. It will not redound to my glory to have the whole town talking about my son, the son of a minister, and Sam having a quarrel, and Sam being knocked down by you. However, I know your impetuous temper got the better of you, and it was in your father's cause, but after this I hope you will govern your temper better, even in my defense. Men in public service, of whatever kind, even in the work of their Lord and Master, expect to be criticised."

But notwithstanding this quiet talk with his boy, after he had left the study the father paced up and down the floor. Sam's mother had heretofore been one of his most loyal and helpful parishioners, and it did

hurt him that she had spoken so depreciatingly of his services before her boy. She had a right to her opinion, of course, but it troubled him, and being a sensitive man, he let the "mole hill become a mountain."

The story went on the wings of the wind all over the town—the minister's son had knocked Sam B—down! To think of it, the minister's son! And Sam B—went home crying to his mother, and she felt at first as if she would go right to the parsonage and tell the minister. But on second thought she began to investigate the cause of the trouble. Sam had not told the part he had taken in the affair. Finally the mother got at the truth of the story. But she could not remember having ever made any such remarks about the minister as Sam had reported.

"But you did, mamma," said Sam, "at the table when we had company last week."

Then Sam's mother remembered that she had said that "the present minister was a better pastor than the former one, but not as good a preacher." And Sam had told his own version of the story.

She was very loyal to the minister, and felt that being a good pastor is one of the most essential characteristics of a country minister. She knew that her boy's way of telling over her remark would hurt the good man who had so faithfully tried to do his duty to his people. She was a just woman, and so she took her boy and went over to the minister's. In the study she and Sam and the minister's boy had the matter set right, and the boys, in the common parlance of schoolboys, "made up."

It was a little matter, but if it had been allowed to go on in its false light it would have made unpleasantness between loyal friends; and the minister, being human, like the rest of mankind so long as they are in the flesh, would have had a sort of aggrieved feeling which might have hurt the bond of union between the pastor and one of his helpers.

It is greatly to be deplored that pastors, their sermons, and work, are discussed, oftentimes in a depreciating manner, as is done by older people before children. Mrs. B—'s remarks were not an offense, but they made the impression upon her boy

that his mother did not like the minister's preaching.

This is a true incident, and is given to show how oftentimes indiscreet remarks before children bring about unhappy and sad results. The minister's son, in his indignation, magnified the "slight" cast upon his father, too. "Behold what a great fire a little matter kindleth" if it is not relieved of its combustible additions. It is not what is said that always makes the trouble, but the manner in which it is repeated. Would that every boy had a mother whose sense of justice was as keen as Sam B—'s mother's.

For a Hale Old Age.

Nine-tenths of the leading men and women in the world—those who are making history for the future—are over fifty years of age. But as a rule, this may be taken as the age after which one is old. And it depends after that time how the person cares for him or her self, whether the span of old age may last forty, thirty, or less than twenty years. At fifty-five three-fourths of the people have passed beyond the river. Twenty-three out of a hundred of persons older than fifty, left, pass away before the age of eighty-five, leaving only two per cent. surviving at this age. From sixty-five to seventy-five is the most fatal period of this last span. So that those who have reached the age of sixty-five, have in their own hands, in a great measure, whether they shall survive to seventy-five, and then have a better chance than the average to live on to the next ten-year stage.

It is not saying too much, by any means, to assert that one who has reached sixty-five may easily survive to the next decennial period by the exercise of the right prudential means. These include the enjoyment of pure air; a well-balanced, easy mind and freedom from cares and worry; good food of the right kind; a moderate climate; the sustenance of bodily warmth; personal cleanliness; avoiding every exhausting physical labor; yet the taking of such exercise as one has been used to, but never to the extent of painful weariness. Rest is indispensable; the sleep should be at least ten or twelve hours every day. To avoid sudden changes from hot to cold, dry to

moist air, the constant wearing of sufficient woolen underclothing; the use of simple medicines to preserve all the bodily functions in an evenly healthful condition, or to secure this by the use of the right foods, of which fruit should be the largest part; the avoidance of strong coffee, tobacco or alcohol in anything like excess, even comparatively; to masticate the food perfectly, and if the teeth have failed, to prepare the food by thorough comminution of it and to eat it slowly that the supply of the saliva, the first of the digestive fluids, may be copious; to eat often, and a little at a time—of meats especially, for the protein is most needed, and the carbo-hydrates least, on account of the need to sustain all the vital organs in their most effective condition; for it is on these that the aged depend mostly, the wastes of the tissues that depend on the carbo-hydrates for their renewal being the least, as long as the body is kept warmly clothed and the breathing of very cold air is avoided.

The excretory organs are to be preserved in effective action, and the skin, which is the most important of these, if one may be so described, should be kept in the fullest action by frequent bathing in the evening and a dry rubbing in the morning. A little muscular exercise before retiring at night, and a tepid sponge-bath will greatly aid in procuring that rest which old persons need, but often fail to get as they would wish.

Violent exercise is to be avoided, and whatever increases the action of the heart. One has just so many heart-beats to count on, and if for some time these are increased in number, the time is shortened. The heart is often hampered by too great a load of fat around it, and on this account the use of starchy and oily foods is to be kept subject to the actual needs of the system, to be judged by each individual. Overeating is a grave fault at any time, but far worse in old age; the effect of it is to excite the heart to irregular action, and it is better to restrain the appetite than to let it run to excess in anything. Lean meat, chicken, fish, rather weak tea, with cream (cream is the very best form of fat that can be taken) and fruit, with bread—not the far too prevalent biscuit—and stale, is the best condition of it; few veg-

etables; no pie; a few drops of some good preparation of phosphoric acid in a glass of water will be the best drink, or it may be taken an hour before eating with benefit. Lastly, moderate walks abroad, or any light work in the garden or in the fields, but never to the extent of weariness, will greatly conduce to longevity along with all the preceding regulations for the sustenance of the best condition of health.

Her Way of Helping.

In our ignorance and blindness we sometimes speak of certain of God's children who are shut up in sick-rooms away from the busy world, as "helpless." In a small city near Chicago there is a lane called "Flower" Street, and that name is an illustration of the fact that the most gracious helpfulness may be found in connection with physical helplessness.

Some years ago there lived in this town a family who had one daughter. She was a helpless cripple from spinal trouble, but she was a Christian and bore her suffering with saintly patience. The small town had but few attractions, and the garden, which was carefully tended under her supervision, yielded its treasures in lavish profusion. The young girls came for the sweet, pure roses, the young men for the batchelor button.

As the young girl approached heaven her heart reached out to those who were not saved, and she mourned her inability to lead someone to the Saviour. A beautiful thought took possession of her waking hours, and, taking her Bible, she selected a number of texts, all leading the soul toward Jesus. She had them printed, and her name and the simple words:

"This is all that I can do for Jesus. Will you read this for my sake, and hand it to someone else?"

Then she had her choicest flowers cut and brought to her and made into little bouquets, to each of which was tied a small card.

Every day the flower messages went out. When the Winter came, the conservatories of the richer neighbors were opened to her, and her work reached the ears of the city florists, and they sent their contributions.

She drew daily nearer the home of Christ, but it was evident that something was going on in the churches of the little town, and when there suddenly came a revival in which hundreds united with the church, it was generally acknowledged that her work had touched the hearts. The name of the street is now the only visible reminder of her work for her Master, but God has the record that we cannot see.

Fond Remembrances of Longfellow.

In telling the incidents of her first tour of the Eastern cities, in the *Ladies' Home Journal*, Mary Anderson de Navarro dwells at some length and affectionately upon her reminiscences of Longfellow, the poet, for whom she had the greatest admiration. The actress was invited to meet Longfellow at his Cambridge home, James T. Fields bearing the graceful letter of invitation. Of the sweet singer she writes: "Surrounded by the calm of his peaceful home, it seemed as though the hand of evil could not reach him. Every conversation with him left some good result. His first advice to me, which I have followed for years, was: 'See some good picture—in Nature, if possible—or on canvas; hear a page of the best music, or read a good poem daily. You will always find a free half hour for one or the other, and at the end of the year your mind will shine with such an accumulation of jewels as to astonish even yourself.'

"He loved to surround himself with beautiful things. I have seen him kneel before a picture which had just been presented him, and study every detail and beauty of his 'new toy,' as he called it, with a minuteness and appreciation which few would understand. However infested with care or work a day might be, a visit from him was sure to beautify it.

"A few months before his death, being unable, through illness, to leave the house, he sent for us again. The usual warm welcome awaited us. Luncheon over he showed me a 'new toy,' and tried to be amusing, but there was a veil of sadness over him, and I noticed how feeble he had grown. 'Until the Spring, then!' he said, as we parted, 'if I am still here. I wonder if we shall ever

meet again! I am old and not very well!' He apologized for not seeing us to the carriage, as was his wont, but stood at the window watching us leave. Its sash was covered with snow. His face looked like a picture set in a white, glistening frame, for the sun was shining, and his hair and beard were nearly as white as the snow itself. I can see him still, standing there, waving his last farewell. Soon after the English-speaking world was saddened by the loss of one of its sweetest bards."

Some Last Words of Monarchs.

"An emperor should die standing upright!" exclaimed Vespasian, and expired in the arms of the attendants who attempted to raise him; while "These are the works of mournful war" was repeated in his last moments by Marcus Aurelius Antoninus.

Fighting on Bosworth Field, Richard III. called out: "I am the King of England; I will not budge a foot!" and falling, overwhelmed by numbers, cried: "Treason! Treason!" The gentle boy, Edward VI., exclaimed at the end: "I faint, Lord; have mercy on me! Receive my soul!" Bowing her head on the grim block in Fotheringay Castle, Mary Queen of Scots said simply: "Into Thy hands, O Lord, I commend my spirit." Charles I., when before a similar axe, said to the executioner: "When I put out my hands this way, then——" and imagining that the man was about to strike, he exclaimed: "Wait for the sign." This was after the historic "Remember," addressed to Bishop Juxon. When the last night came for Oliver Cromwell, he repeated several times: "God is good!" and when those by him tried to persuade him to drink and sleep, he replied: "It is not my design to drink nor to sleep; but my design is to make what haste I can to be gone."

It seems almost a coincidence that the last utterances of Charles II. were an apology to his attendants that he was so long dying, and hoping that the trouble he was causing them would soon be over. William of Orange asked: "Can this last long?" but his last word was the name of an old friend. The last hours of Anne were clouded in delirium, but, until speech left her, she called

out repeatedly: "Oh, my brother! My dear brother! What will become of you?"

William the Silent, the founder of the Dutch republic, exclaimed when struck by the assassin's bullet: "Oh, my God, have mercy on my soul! Have mercy upon this poor people!" Nicholas I. of Russia just before his death dictated telegrams to be sent to different cities, with the wording: "The Emperor is dying!" and Maria Theresa of Austria was, at almost the last moment, asked if she was not lying uncomfortably, and answered: "Yes, but well enough to die," and in a very few minutes expired. Just before his end, Frederick the Great murmured: "We are over the hill; we shall go better now;" and Queen Louisa of Prussia (the mother of the first German Emperor) said in her last illness: "I am a queen, but I have not the power to move my arms," and in the minute before her death exclaimed: "Lord Jesus, make it short!" The last words of her son William, the victor of 1870, are said to have been: "I have no time now to be tired."

A Pet Woodpecker.

The golden-winged woodpecker, otherwise called the flicker and high-hole, is one of the best known of American birds; a handsome creature, somewhat larger than the robin, with a red crescent on the back of its head, a black crescent on its breast, and especially noticeable for the yellow lining of its wings and tail. A New York gentleman, some years ago, took a young one from the nest and brought it up, and found it to be an interesting pet.

The bird could thrust out his tongue two or three inches, and it was amusing to see his efforts to eat currants from the hand. He would run out his tongue and try to stick it to the currant. Failing in that, he would bend his tongue around it like a hook and try to raise it by a sudden jerk. But he never succeeded; the round fruit would roll and slip away every time. He never seemed to think of taking it in his beak.

His tongue was in constant use to find out the nature of every thing he saw; a nail-hole in a board, or any similar hole, was carefully explored.

This curious organ gained him the respect of a number of half-grown cats that were about the house. I wished them to get acquainted with him, so the danger of their killing him might be lessened, and for that reason I used to take kittens and bird on my knee together. At such times the woodpecker's curiosity was sure to be excited by the kittens' eyes, and leveling his bill as carefully as a marksman levels his rifle, he would hold steady for a minute and then dart his tongue at the bright round object.

This was held by the cats to be very mysterious; being struck in the eye by something invisible to them. They soon acquired such a terror of the bird that they would run away whenever they saw his bill turned in their direction.

My high-hole was never surprised at anything, nor afraid of anything. He would advance upon the turkey gobbler and the rooster, holding up one wing as high as possible, as if to strike with it, and scolding all the while in a harsh voice as he shuffled along toward them. I feared at first that they might kill him, but I soon found that he was able to take care of himself.

His favorite diet was ants. When I turned over stones and dug into anthills for his benefit, he would lick up the ants so fast that a constant stream of them seemed to be going into his mouth.

He stayed with me till late in the Autumn, when he disappeared. Probably he yielded to the migratory impulse and went south.

HE: "Oh, what a charming plant."—Elder sister: "Yes, it belongs to the Begonia family."—Small sister: "No, it belongs to the Brown family, who lent it to us for this evening."

"I WANT to get out at Fletcher street," said a small boy to a car conductor the other night.—"What do you say," asked the conductor, not understanding what he said.—"Please," responded the youngster, flushing slightly.

BOBBY: "I s'pose pa knows I stole the peaches?"—Mother: "Yes, he knows it."—Bobby: "And I s'pose he'll whip me?"—Mother. "Yes, child, I expect so."—Bobby: "Well, ma, don't you think we made a great mistake in marrying pa?"



THE ARTISTS.

"Out of School."

BY M. E. VAN DUYNE.

The clock strikes two in my parlor
 With its soft and silvery chime ;
 There are voices and merry laughter,
 And I know that now is the time
 When three little roguish people,
 Whose tasks for the day are o'er,
 Will run up the old oak staircase,
 And in at my open door.

Their fond little arms are round me ;
 Soft lips to my own are pressed ;
 Two bright little laughing faces
 With merriest smiles are dressed.
 But one is so sad and tearful,
 As it lies against my own,
 And the poor little heart, and tender,
 Thus utters its childish moan :

"Oh, why, mamma, do you send me
 Where the hours are all so long?
 I try so hard with the lessons,
 But I always get them wrong.
 At home, with you, I am happy,
 But there I must keep the rule,
 When I am a great grown lady,
 I never will go to school."

Oh, how shall I tell my baby,
 With her sheaf of golden hair,
 With the soul through her bright eyes shining,
 So free from sorrow and care,
 That my lessons are only longer,
 And sterner and stricter the rule ;
 That we who are great grown ladies,
 We never are "out of school!"

"Will He Rise Again?"

BY ERNEST GILMORE.

It was Easter-day some years ago. A city church was beautifully decorated with sweet flowers and fragrant vines for the occasion.

Birds in gilded cages—half-hidden back of "green things growing" in great boxes and jars—sang joyously. The sun peered through the stained glass windows, causing the halo around Christ's head to shine as if burnished with spun gold.

The lovely service was well on the way when a little girl stole in silently, and half fearfully seated herself on a bench just within the doorway. At first she looked around apprehensively, wondering if any one would send her out. She was small, thin, and exceedingly pale, but there was something interesting in her tear-stained face. The soul was shining through her big

blue eyes as she listened to the jubilant song of the white-robed choir boys :

"Christ is risen ! Hallelujah !
 Gladness fills the world to-day ;
 From the tomb that could not hold Him,
 See, the stone is rolled away.
 He is risen !
 He is risen !
 Christ our Lord is risen to-day."

The birds sang too as if they would split their little throats, and the listening child, with her soul in her eyes, fancied they sang too :

"He is risen !
 He is risen !"

The little face grew radiant. For a brief, happy moment Carroll, the little daughter of a drunkard, believed that "Gladness filled the world to-day." She had forgotten that she was hungry and that wretchedness was her portion in this world.

But a stir in the large assembly recalled her wandering thoughts from heaven to earth ; she remembered, with a twinge of pain, that she was only little Carroll Breega, the daughter of a drunkard.

The service was closing. She must slip out as she had come in, unnoticed. She went out softly, and hurried along the broad walk so as "to be out of sight," as she told herself, "before the silks and the satins and the velvets come." Just as she was about to disappear into a narrow alleyway, she picked up a rose from the sidewalk, and a smile brightened her face again.

"Oh," she thought gladly and gratefully, "I'm so happy I found it—the dear thing ! One of the silks or satins or velvets dropped it, most likely, and she won't care—not a bit—'cause she's got lots more—lots."

It was, indeed, a sweet rose that Carroll had found—fresh and fair and fragrant, a white rose, with the edges of the petals touched faintly with pink like the heart of a sea-shell.

When she reached home she gave the rose to her mother, a sad-faced woman, whose beautiful brow was prematurely drawn with lines of sorrow.

"Oh, how lovely !" said the surprised mother. "Where did you get it, dear ?"

"I found it on the walk on my way home from church."

"From church! You certainly don't mean that you were at church, Carroll?"

"Yes, mamma."

"In your rags? Oh, my little Carroll, how could you go?"

"Why, you see, I just couldn't seem to help it. I was passing by, and I heard the music—it seemed as if the angels were singing, so I went in."

"Did not any one tell you to go out?"

"No one saw me that I know of except an old man—the sexton, I guess—and he didn't say a word, only smiled. Oh, mamma, I wish you had been there, it was so lovely! It smelled like a great flower-garden, and looked like one, so beautiful! And little boys—a whole lot of them—with white robes on, sang and sang and sang, and the birds sang too:

'He is risen!

He is risen!

Christ our Lord is risen to-day.'

Tears fell down the cheeks of Carroll's mother.

"Does it make you feel bad to hear about it, mamma?" asked the tender-hearted child.

"No, dear, it makes me glad," smiling through her tears.

Thus reassured, Carroll continued:

"And the minister said that we would rise again, all of us, and I thought how beautiful it is that dear little Jamie and sweet Beth will rise again. We'll be so glad to see them some day, so very, very glad, won't we, mamma?"

"Yes, my dear, very, very glad. It gives me strength to live thinking of that blessed day."

"I am very hungry, mamma; is there anything to eat?"

The mother's only reply was a look of agony.

"Never mind," continued Carroll. "I've been thinking, mamma, if you and I should die of starvation, we would rise again and never hunger any more."

The mother sobbed aloud.

"It would be better so," she moaned.

"Mamma, dear," it was Carroll's voice again; "if papa should die, will he rise again?"

"Hush," begged the afflicted woman, wringing her hands.

She did not want to think of the resurrection-day in connection with her wretched husband.

But the latter, in a little room near by, where he lay recovering from a spree, heard the question, "If papa should die, will he rise again?"

He opened his eyes suddenly, and with a great effort raised himself on his pillow, his grimy hands clutching nervously at the old bedspread. There was a look of horror in his bleared eyes. His mouth quivered, his lips moved as if he would speak, then he sank back on his pillow, where he lay prostrated with agony.

What horrible cloud hung over him? Despair—that hideous thing—tugged at his heart. He was weak and worn from dissipation, and now a fever of anxiety had taken possession of him. He became deathly pale and gasped for breath.

"If a man die, shall he live again?"

The question seemed dancing before his bloodshot eyes.

"If a man die, shall he live again?"

The sweat stood in great drops upon him. Oh, what a sickening problem for a drunkard to solve!

And if he should live again—what then? A rock, horrible with breakers, was just ahead of him; sometimes it would vanish like a dissolving view, but a whirlpool, cruel and treacherous, would take its place.

"If a man die, shall he live again?"

"Yes," he groaned, for he had been a man of intellect once, "yes, he will live again."

He knew that death was not annihilation, now that he thought of it. He shuddered as he realized that he might have taken a fearful leap in the dark.

"I warn you to flee from the wrath to come," sounded in his ears.

"No drunkard shall inherit the kingdom of God."

A spasm of coughing shook his whole body. The door of his room, which had been ajar, was opened wide. His wife and little daughter stood on the threshold, looking at him, and yet fearing to go nearer.

As soon as he could speak he called gently:

"What do you want?"

"To help you if I can," answered his wife, slowly approaching his bedside.

"To help you," echoed Carroll, clinging closely to her mother's skirts.

He held out his long thin arms wistfully. Mother and child knelt beside him.

"If I die," he said, his voice choking with tears of repentance and gratitude, "I shall live again—in heaven. God help me!"

But he still lives in this world. The putting off of the drink habit brought him health and strength, as well as the "peace that passeth understanding."

God saved him as by fire.

I wish you could see the home of Carroll now this Eastertide, but it is so joyous and beautiful that you would not recognize it. No one is ever hungry there or cold or sorrowful, for Carroll truly says: "Our home is a little heaven upon earth."

The Girls of Upper Sheckem.

BY MRS. M. E. SANGSTER.

"Before mother came to Upper Sheckem to live, the place was very different from what it is now. But that was thirty years ago. Then there were young people in the place, and something was going on all the time, frolics, and fun, and junketting, church socials, and pleasant parties, courting, and marrying. Everything's changed, and Upper Sheckem isn't what it was. Of course, the river's here yet, and the hills, and the breezy pastures, and the orchards, where the blossoms wave like flying snowflakes, are here, but the young people all go away. There are only old folks and little children. The boys went first, to seek their fortunes in the towns or across the continent, or somewhere beyond our mountains, and the girls staid at home and grew old here, at least that's how it used to be, but now they'll all go, boys and girls, 'or the type-writers, and saleswomen, and clerks, use up our country girls with their demand, and Upper Sheckem's just a lonesome place."

All the time that Araminta Lucas was telling me this, she was busy with her work, which was very pretty and interesting. She was making a braided rug, and she had bits of blue, and red, and brown, and yellow wool, which she was twisting in and out, with the aid of a needle which comes for the

purpose. She was not much past girlhood herself, but she had a settled down and prim look, the air of a woman who has been always kept under the sway of others with stronger wills. Presently her mother, a brisk woman of fifty, with a bright, energetic manner, and sparkling, black eye, came bustling into the big, sunny kitchen.

"For goodness sake, Araminta," exclaimed Mrs. Lucas, "put away that everlasting rug, that you keep pottering with, and step over to the church and lend a hand there. We're to have a reception to night," she went on turning to me, "to our new minister and his wife."

"I am glad you have a pastor settled here at last," I said, for year after year as I had visited Upper Sheckem I had seen the white church on the hill, standing with closed windows and doors, and had observed an absence of reverent Sabbath-keeping in the village which was both sad and surprising.

"Yes," said Mrs. Lucas; "we're thankful to have him, and you know he's partly a home missionary. We pay what we can raise, and the Board in the city makes up the rest; I don't know whether Mr. Greene's much of a preacher, but he's got a good face, and a hearty, nice way with him, and his wife, she's just sweet. Now Araminta, you just hurry up, and take a loaf-cake with you when you go. Betsey Martin was squeezin' lemons when I left."

A long time had passed since they had enjoyed anything social in Upper Sheckem, and after tea, in the long May twilight, the country wagons came in from the outlying districts, from Middle Sheckem, West Sheckem, Old Sheckem, Sheckem Center, and Lower East Sheckem. From the Center the various Sheckems radiated like the spokes in a wheel, and twice a day the funniest little ramshackle train you ever saw, rumbled on its leisurely way and stopped at each of them, dropping a mailbag, and perhaps a little freight for the local store. Now and then it carried a few passengers, and these were not impatient of its slow progress through the beautiful hills and valleys, as they were generally elderly people who had time at their disposal, not hurrying men and women who could never wait for anything, and wanted to travel by express.

I went to the social, and I met Mr. Greene. I expected to see a middle-aged man. I found a tall, slender, eager-faced boy, not long ordained, and evidently only lately married to the delicate and pretty young lady in the modish Spring gown, who was gracefully receiving her husband's new parishioners.

"Well, you've come to a dead'n alive place, Parson," said one good old deacon. "What you expect to do here?"

"I expect to fight Apollyon," was the resolute answer. "I see he has some outposts in this community and I'm going to give his forces battle."

"Meaning old Slocum's inn, I s'pose," said the deacon, with a twinkling eye. "What boys there be here, get ruined at Slocum's, but he's a sly old fox, and I don't believe you can get the best of him."

"I can try."

"And God will help you," said a dear old lady standing by.

The first thing the new minister did was to organize a Christian Endeavor society, into which largely he induced to band themselves for sisterly work, the girls of Upper Sheckem. All unmarried ladies under forty and over fifteen were enrolled, and as many of the young married people as could be persuaded to join them, with the growing boys, an important element which had been snubbed or ignored or antagonized, but never until now, approached with cordiality and utilized as valuable.

Dead and alive as Upper Sheckem was supposed to be, it stirred to life, and found the life interesting and even exciting, under the influence of the new minister and his wife. There was something going on at the church every day and every evening; what material was there was put to work, and far and near, farms and outlying homes were visited, and invitations given to join the company of the busy church-people at Upper Sheckem.

"I tell you," said Jimmy Breeze, as he drove the village stage from the station, "our minister's a hustler, and no mistake."

With the falling off of his trade at the inn, the old tavern-keeper was very ill satisfied. He had boasted that he kept an orderly road-house, and he was proud that no scenes

of violence ever took place within its doors. Wives and mothers in the several Scheckems would have told another story, if they had been interviewed, for many a sad heart and many a disappointment came from the lingering of sons and husbands in that spot. The girls of Upper Sheckem opened a counter attraction in the shape of a pleasant little reading-room where coffee and crullers were served for five cents, and one could get a glass of lemonade or milk, as he chose, for two or three cents.

Araminta Lucas said to me one day :

"Ma says times are turning back again to their old ways, and really, now that Mr. Greene has drawn them out, we find that there are young people here, as well as in other places. We used to think they had all emigrated, but there are some left."

"Enough left to do something in the Lord's army," I said with a heart that rejoiced and gave thanks. For the way to accomplish anything whatever in this world, is to do it, and not merely to talk about it.

A Boy Who Recommended Himself.

John Brent was trimming his hedge, and the "snip, snip," of his shears was a pleasing sound to his ears. In the rear of him stretched a wide, smoothly-kept lawn, in the center of which stood his residence, a handsome, massive modern structure, which had cost him not less than ninety thousand dollars.

The owner of it was the man who, in shabby attire, was trimming his hedge. "A close, stingy old skinflint, I'll warrant," some boy is ready to say.

No, he wasn't. He trimmed his own hedge for recreation, as he was a man of sedentary habits. His shabby clothes were his working clothes, while those which he wore on other occasions, were both neat and expensive; indeed, he was very particular even about what are known as the minor appointments of dress.

Instead of being stingy he was exceedingly liberal. He was always contributing to benevolent enterprises, and helping deserving people, often when they had not asked his help.

Just beyond the hedge was the public sidewalk, and two boys stopped opposite to where he was at work, he on one side of the hedge, and they on the other.

"Halloa, Fred! That's a very handsome tennis racquet," one of them said. "You paid about seven dollars for it, didn't you?"

"Only six, Charlie," was the reply.

"Your old one is in prime order yet. What will you take for it?"

"I sold it to Willie Robbins for one dollar and a half," replied Fred.

"Well, now, that was silly," declared Charlie. "I'd have given you three dollars for it."

"You are too late," replied Fred. "I have promised it to Willie."

"Oh! you only promised it to him, eh? And he's simply promised to pay for it, I suppose? I'll give you three dollars cash for it."

"I can't do it, Charlie."

"You can if you want to. A dollar and a half more isn't to be sneezed at."

"Of course not," admitted Fred; "and I'd like to have it only I promised the racquet to Willie."

"But you are not bound to keep your promise. You are at liberty to take more for it. Tell him that I offered you another time as much, and that will settle it."

"No, Charlie," gravely replied the other boy, "that will not settle it—neither with Willie nor with me. I cannot disappoint him. A bargain is a bargain. The racquet is his, even if it hasn't been delivered."

"Oh, let him have it," retorted Charlie, angrily. "Fred Fenton, I will not say that you are a chump, but I'll predict that you'll never make a successful business man. You are too punctilious."

John Brent overheard the conversation, and he stepped to a gap in the hedge, in order to get a look at the boy who had such a high regard for his word.

"The lad has a good face, and is made of the right sort of stuff," was the millionaire's mental comment. "He places a proper value upon his integrity, and he will succeed in business because he is punctilious."

The next day, while he was again working on his hedge, John Brent overheard another

conversation. Fred Fenton was again a participant in it.

"Fred, let us go over to the circus lot," the other boy said. "The men are putting up the tents for the afternoon performance."

"No, Joe; I'd rather not," Fred said.

"But why?"

"On account of the profanity. One never hears anything good on such occasions, and I would advise you not to go. My mother would not want me to go."

"Did she say you shouldn't?"

"No, Joe."

"Then let us go. You will not be disobeying her orders."

"But I will be disobeying her wishes," insisted Fred. "No, I'll not go."

"That is another good point in that boy," thought John Brent. "A boy who respects his mother's wishes very rarely goes wrong."

Two months later, John Brent advertised for a clerk in his factory, and there were at least a dozen applicants.

"I can simply take your names and residences this morning," he said. "I'll make inquiries about you, and notify the one whom I conclude to select."

Three of the boys gave their names and residences.

"What is your name?" he asked, as he glanced at the fourth boy.

"Fred Fenton, sir," was the reply.

John Brent remembered the name and the boy. He looked at him keenly, a pleased smile crossing his face.

"You can stay," he said. "I've been suited sooner than I expected to be," he added, looking at the other boys and dismissing them with a wave of his hand.

"Why did you take me?" asked Fred, in surprise. "Why were inquiries not necessary in my case? You do not know me."

"I know you better than you think I do," John Brent said with a significant smile.

"But I offered you no recommendations," suggested Fred.

"My boy, it wasn't necessary," replied John Brent. "I overheard you recommend yourself."

But as he felt disposed to enlighten Fred, he told him about the two conversations he had overheard.

Now, boys, this is a true story, and there is a moral in it. You are more frequently observed, and heard and overheard, than you are aware of. Your elders have a habit of making an estimate of your mental and moral worth. You cannot keep late hours, lounge on the corners, visit low places of amusement, smoke cigarettes, and chaff boys who are better than you are, without older people making a note of your bad habits.

How much more forcibly and creditably pure speech, good breeding, honest purposes, and parental respect would speak in your behalf!

Love Thyself Last.

Love thyself last. Look near; behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load.

Love thyself last. Look far and find the stranger
Who staggers 'neath his sin and his despair;
Go lend a hand and lead him out of danger,
To heights where he may see the world is fair.

Love thyself last. The vastnesses above thee
Are filled with Spirit Forces, strong and pure.
And fervently, these faithful friends shall love thee,
Keep thou thy watch o'er others, and endure.

Love thyself last; and oh, such joy shall thrill thee
As never yet to selfish souls was given,
Whate'er thy lot, a perfect peace will fill thee,
And earth shall seem the anti-room of heaven.

Love thyself last; and thou shalt grow in spirit
To see, to hear, to know and understand.
The message of the stars, lo, thou shalt hear it,
And all God's joys shall be at thy command.

Love thyself last. The world shall be made better
By thee, if this brief motto forms thy creed.
Go follow it in spirit and in letter,
This is the Christ religion which men need.

Frankness between Friends.

Frankness at its best is the most educational experience possible to men and women, for, since by its very existence it demands and implies reciprocity of sentiment and mutual obligation, in every friendship worth the name there is a continual leading out of self and a continual growth toward excellence.

No real friendship, flawless as a gem and spherical and serene, can be maintained in dignity and aspiration to the highest idea, where the parties to it are afraid for any reason to be entirely sincere with one another. If, for any cause, there is conscious hedging by this one and fencing by that, if at times one friend or the other approaches thin ice in the familiar intercourse, and mentally looks out for a danger signal, the friendship is incomplete and fails of attaining its highest plane.

It is not so much that a friend desires to invest a friend with all lovable and beautiful qualities, as that the qualities themselves have brought about the friendship and are taken for granted as fragrance and warmth and sunshine and atmosphere are taken as of course in these sweet Spring days. Friendship is founded on congeniality. It can only live where there are fitness and responsiveness. In its varying degrees it might sometimes bind the younger very closely to the older, the unlearned to the scholarly, the toiling to the affluent, but unless in exceptional cases it reaches its best expression where environment and intellectual conditions are favorable and to some extent equal. There must be kinship of mind and communion of interest to begin the friendship. For its growth, propinquity, a common faith, reverence for the individuality of each on the part of both and an unstudied altruism are probably essential. In the strongest friendship there is jealousy, not of the mean and base sort which is an exaggeration of self-love and lies in wait for offense, but of the pure and noble kind which exacts from the beloved one that which is worthy his best endeavor, which can accept nothing half-hearted and nothing trivial in a friend's thought and performance.

The friendship which is at once a personal offering and a rejoicing in the finest develop-

ment of the friend will not hesitate at the truth, nor build itself on anything lower than the truth. Entire candor between friends supposes in them a nobility which does not cry for compliment and praise, but which does claim and appreciate sincerity. Not the childish and petulant phrase, "Tell me my faults and I'll tell you yours," is meant in this relation, but the instant answering of soul to soul in an outgo of neverceasing helpfulness.

Such a friendship may exist between man and man, or between woman and woman, or, perhaps oftenest, between man and woman. When, in the latter case, it reaches its fullest flower of beauty in marriage, it becomes a type and symbol of that divine harmony which subsists between Christ and the Church. Husband and wife must be friends in the truest sense if their marriage is to mean what heaven intends marriage to be, the most of heaven which can be bestowed on earth and expressed in an earthly home. But friendship is not necessarily a thing of sex, it is a thing of soul. Two men, loving one another as men can love, clinging to one another through all vicissitude, believing in one another and holding one another sternly to the best, by reason of their love, realize such fulness of devotion as the Bible sets forth in the idyl of David and Jonathan. Nay, did not our Lord Himself, yearning for human sympathy, among His disciples select one who has come down through the age as "that disciple whom Jesus loved?" What a beautiful distinction and how suggestive to every Bible student, showing into what secret of the Lord some may enter, leaning on Jesus' bosom.

Friendship of woman for woman is so common, yet so rare and so blessed, at its best, that we forget to eulogize it among life's finer forces. Everywhere it exists, everywhere it shows how firm and loyal and generous and long-tenured the pleasant relation may be. We find it in literature and in history, but we need not go there to look for it, since examples of it are in our own village, in our own street, in our own church. Free from petty self-seeking, above all vanity, united in endeavor and strong in the same hope for this world and the next, the friendships of women go on from child, hood to gray hairs.

Between friends, of whatever degree, let there be the assurance of perfect candor. Part of the price must never be kept back. We shall love one another more, not less, if we give at times the helping hand and say the word which means disillusion for the moment only, that in the next there may be clearer knowledge, the cobwebs swept away, and the sunshine pouring its light into every corner of the soul.

No Dogs Allowed on the Cars.

It happened the other day on the Lehigh Valley Railroad. The train had just left Easton, and the conductor was making his first round, when he observed a small white dog with a bushy tail and bright black eyes sitting cosily on the seat beside a young lady so handsome that it made his heart roll over. But duty was duty, and he remarked in his most deprecatory manner :

"I'm very sorry, but it's against the rules to have dogs in the passenger cars."

"Oh, my! is that so?" and she turned up two lovely brown eyes at him beseechingly. "What in the world will I do?"

"We'll put him in a baggage car, and he'll be just as happy as a robin in Spring."

"What! put my nice white dog in a dirty baggage car?"

"I'm awfully sorry, Miss, but the rules of this company are inflexible."

"I think it's awful mean, and I know somebody will steal it," and she showed a half notion to cry that nearly broke the conductor's heart; but he was firm, and sang out to the brakeman :

"Here, Andy ; take this dog over into the baggage car, and tell 'em to take the best kind of care of him."

The young lady pouted, but the brakeman reached over and picked the canine up as tenderly as though it was a two-weeks'-old baby, but as he did so a strange expression came over his face, and he said hastily to the conductor :

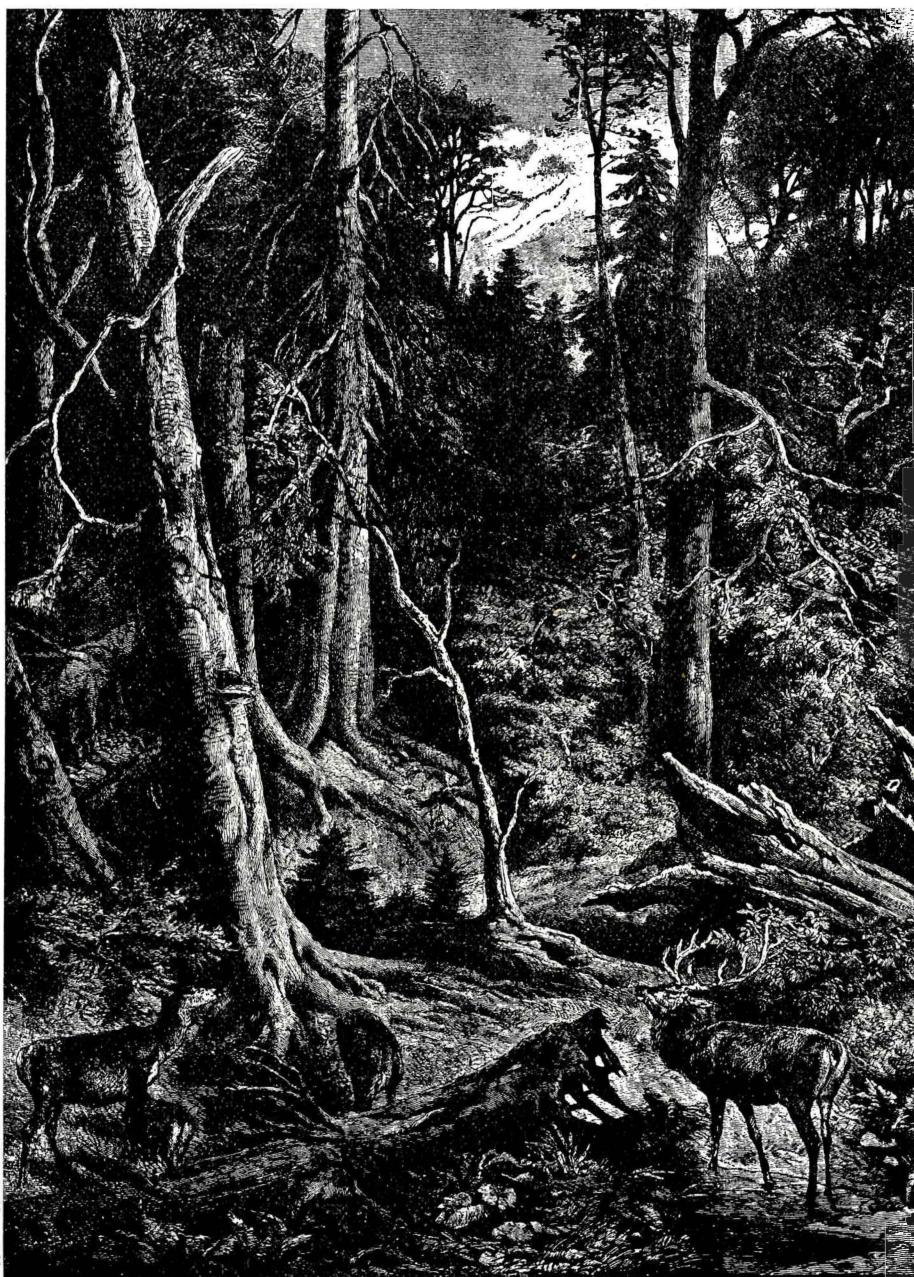
"Here, you just hold him a minute," and he trotted out at the car door and held on to the brakewheel.

The conductor no sooner had his hands on the dog than he looked around for a hole to fall through.

"Whi-wh-why, this is a worsted dog?"

"Yes, sir," said the miss demurely. " Didn't you know that?"

He laid the dog down on the owner's lap, and walked out on the platform, where he stood half an hour in the cold, trying to think of a hymn-tune to suit the worst sold man on the Lehigh Valley Road.



A FOREST SCENE.

Kindness Deferred.

W. A. M'KEEVER, A. B.

A way down deep in my heart somewhere,
Underneath the debris of years,
Lies a prayer unsaid, and a song unsung,
And a kind word bespattered with tears,
Which I thought I surely would use some day
For some poor soul burdened with care,
And help to gladden his life, perhaps—
But still they lie hidden there.

I was going to offer that prayer one day,
I was going to sing that song;
I was going to speak that kind word one time,
When, somebody coming along,
I was turned away by some trifling affair;
And so it's continued for years,
Till the prayer is unthought of, the song is
forgot,
And the kind word no longer appears.

And so I've gone on until my heart has grown
cold,
And I find myself nearing life's end;
I've assisted no one his burdens to bear,
And made myself nobody's friend.
And you, if you have a good song you can
sing,
Or a prayer you can offer to-day,
Or a kind word that spoken would make
some one glad,
Just do it, and that right away.

The Summer Sunday.

BY MRS. MARGARET E. SANGSTER.

Here it is once more, the beautiful Sunday of the Summer, when the heat lies on the landscape in silver waves of veiling haze, when the air is full of music and the flowers bloom and the harvests ripen, and on every hand nature beckons and life invites. The beautiful Summer Sunday, God's Eden gift to the toiling children of men, yet how lightly we prize it, and how readily we trample on its hours of peace and barter its precious privileges! I say "we" advisedly, because if American Christians are aware that there is a decline of its observance, they cannot shirk the responsibility for it. At our doors lies the blame if the ignorant, the poor, or the thoughtless, and those who are none of these, but frankly and unfeignedly worldly instead, openly break the Lord's Day.

Whenever an avowedly Christian household in any community shall consistently and constantly keep Sunday, there will be a

higher tone to public sentiment in that place. All households will feel it. Whenever and wherever every professing Christian, in any town or village, stands steadfastly for the tranquil observance of the Lord's Day, there will be a rallying to his side of others as ready to follow good leadership as bad. The danger lies in an easy letting down of the bars in our looser social attitudes, in our condoning of matters once regarded as unlawful for the Lord's disciples on His day.

Especially on vacations and when absent from home, let us be careful to keep fast by our ordinary home customs. The word said in other days needs often to be repeated. In the inn by the sea, in the mountain resort, at the beautiful country house of a friend, let not Sunday be secularized. "A holy reverence all that day" should befit our moods and manner. If there is an open sanctuary, let us seek it, thus upholding the local church and encouraging the pastor. If we can gather in the evening for sacred music, that the day may be rounded out with praise, let us not neglect the opportunity. Our Sunday reading, too, let it be of a sort that provides for spiritual elevation.

The traveler who is likely to meet little children in her Summertime jaunts, may carry with her a few pictures, leaflets, and story-books appropriate to Sunday, and find many a quiet opportunity of thus sowing good seed. Not all children of the well-to-do are taught about God, and one finds little folk in purple and fine linen as ignorant of Him who came to save, as the children of the slums. A Summer Sunday may afford an open door to minister sweetly and unobtrusively to some of these, and the blessed results may be known in after days. And if they are never known here, what matters it, since God knows?

If we are to keep intact the day of which our fathers thought so highly that they rested on it, even when first arrived on our shores—the day which is our dearest heritage—we must be aware of danger to it and alert to protect our precious American Sunday. American? Yes. Jewish? Yes. Christian? Yes. Old as the world? Yes. Dear as the heart of the infinite Father, and full of heavenly sweetness? Yes, and forever yes.

Out of the Mouth of Babes and Sucklings.

There once lived in a certain Eastern town a very honorable merchant who had gained considerable wealth by many years of industry and honest trading. At length he began to feel the approach of old age, and he made up his mind to retire from business before it was too late, and to hand over the management of everything to his only son, an industrious and well-conducted young man of nearly thirty years of age. Just about this time his wife died, and he now felt all the more that it was impossible for him to continue without the dear companionship that had lightened the labors and the trials of a lifetime. For more than thirty years his happiness had been without a cloud, but now he felt that hereafter he could live only in the memories of the past, and in the hope of a future where there was to be no more parting and no more sorrow. It was some comfort that his son shared his grief, and mourned for his mother as sincerely as himself.

"Your mother is no more," said he one day to his son; "it is an irreparable loss; all we can now do is to thank God for her goodness, for our tears will not bring back her life. I have no one left to love me, but you, for all the dear and true friends of earlier days have one by one dropped into the grave. It is one great comfort to me that you are wise and well-conducted; I could die content if I saw you married to some virtuous woman of our own station in life."

So the old man began to think about finding a suitable wife for his son, and at length fixed upon a girl in the neighborhood who seemed prudent and industrious. She was the only daughter of a decayed merchant, and the father thought that as she was poor she must be honest. Happily the son had long thought of her for himself, and he was well content that his father should go to her father, according to the custom of that country, to make a formal offer for her hand. The first question the girl's father asked was, "What does your son possess?" "All my wealth," said the old man, "furniture and money, amounts to fully a thousand pounds; I will give the pair the half of this at present, together with the goodwill of my

business; the rest will come to them at my death." The two fathers soon came to an agreement, the young people readily concurred, and the marriage took place.

A year or so afterwards a son was born, who grew up strong and healthy, as well as intelligent and thoughtful beyond his years. Unfortunately for the old man, his daughter-in-law did not love him. She was selfish and jealous in disposition, and, though she was a careful housekeeper and a good wife and mother, she could not bear to do anything for anyone beyond the narrow horizon which she thought the limit of her duty. A feeling of impatience with the helpless old man rankled in her heart, and at length she went beyond mere lack of sympathy to open insult and unkindness. The poor old man hid his grief within his heart, and spoke no word of complaint to anyone, even his own son. At length, one day, he heard his daughter-in-law saying to her husband, "I cannot live any longer under the same roof as that doddering old man;" and that very day his own son asked him to look for another lodging, promising, however, to contribute to his support. At these words the old man's knees trembled under him, and the tears coursed down his furrowed cheeks. "What! my son," said he, "is it you that speak such words to me? All that you possess, have you not received from me? Do not drive me from your chimney-corner; leave me some poor shelter in which to die; think, my beloved son, of all that I have suffered for you." These words of the old man profoundly moved the son, but he was weak and pliable by nature, and the wife hardened her heart the more he softened. "Where can I go," said the poor father; "what can I look for from strangers, when my own son drives me out?" Then he took up his staff, and rose to go, praying God the while to pardon his ungrateful children. At the door he turned to his son and said, "My son, Winter is fast coming on; even if God has pity on me and spares my life 'till then, I have nothing to cover myself with; I beg of you to give me an old cloak to wrap around me." But the wife replied with brutal unkindness that he had clothing enough already. Then he begged for but one of the old horse-clothes from the stable,

and the son made a sign to his little boy to fetch one.

The chi'd who had not lost a word of all this conversation, ran to the stable, took the best horse-cloth he could find, cut it into two, and brought one of the halves to the old man. "Everybody," said he, "wishes for my death, even this innocent child." The son scolded the boy for not having obeyed his order. "I am sorry, father," said the child, "but I had something else in my head; for the other half I wished to keep for you when you had grown old like grandfather." These words struck home to the man's heart; he saw in a moment the enormity of his crime, flung himself at the old man's feet, implored his forgiveness, and promised him the best corner at his fireside while he lived. God had spoken so effectively by the mouth of the child that even the mother awoke to a sense of her wickedness, and the old man lived happily amongst them the rest of his days.

What a Dog's Bark Did.

The story used to be told that the loss of a horseshoe nail was once the occasion of a great war, by causing a horse to cast a shoe, and thus preventing a messenger from arriving in time with news that would have averted the conflict. But for a circumstance quite as insignificant, if a story recently told in Paris is true, the coup d'état of Napoleon III. might have been prevented, with all the disgrace and calamity that followed.

This story comes from Colonel Durue, an officer whose father-in-law, now dead, was the colonel in command of the military force at the Palais Bourbon, or place of session of the National Assembly of France, in December, 1851.

This body was unfriendly to the schemes of Louis Napoleon, then president of the republic, and he planned the seizure of a majority of his opponents in it and a violent imposition of his will upon the nation.

The colonel who commanded the troops for the defense of Palais Bourbon, Niol by name, was in sympathy with the Assembly, and his men could be depended upon to defend the members of that body. On the night of December 1, Commandant Meunier, who was on guard duty, thought he saw sus-

picious comings and goings about the palace, and sent an adjutant to warn Colonel Niol and obtain his orders. The colonel was asleep in his room.

On the floor in the room was the colonel's great mastiff, which he kept to make sure, in those suspicious times, that no one should approach his apartment without his knowledge. As soon as the dog heard the adjutant's footstep it began to bark fiercely.

The colonel woke and called, "Who's there?" But he heard no response—the dog made so loud a noise.

The adjutant outside heard nothing but the barking of the dog. He knocked and knocked again, but the mastiff's tumult prevented a sound from reaching the colonel's ears.

The adjutant, concluding that no one was in, went away, and so reported to Commandant Meunier. That officer, completely demoralized by the colonel's supposed absence, took no steps with regard to the strange proceedings he had noticed.

Meantime Colonel Niol made up his mind that his overvigilant dog had given him a false alarm, and turning over in bed fell asleep.

At six o'clock in the morning Colonel Espinasse arrived with a regiment from the Tuilleries, presented himself at Colonel Niol's room, made him a prisoner, took command, and carried out the revolutionary program of the usurper. The Assembly was forced to meet in other rooms, where it could make but an ineffective declaration against Napoleon's proceedings.

Colonel Niol declares, in papers that he left behind, that if he had been warned in time he should have sent a messenger to the president of the assembly, distributed infantry and artillery in such a way as to have defended the palace, and given time and opportunity for the full Assembly to meet, deliberate, and pass an act, safe from the imperial cannons and bayonets, which would have decreed and effected the removal of Louis Napoleon from the presidency.

If this story is true—and the guarantee of its truth does not appear insufficient—the second French republic, instead of being saved by the cackling of geese, as Rome was, was destroyed by the barking of a dog.

General Statistics of the Evangelical Association. 1896.

Conferences.	Died.	Moved away.	Ex-pelleed.	Withdrawn.	Newly converted.	Beeived with Newt-y.	Certhiatee.	Whole Number of Members.	Sunday-Schools	Offices and Teachers.	Scholars.	Scholaris who joined Churches.	Catechumens.	P. A. Alliaace.	Y. M. Members in Societies.	Cathch.	Churches.	Parsonages.	Value of Parsonages.	Value of other Property.	
Ohio.....	119,395	14	246	1386	1225	129	9,178	65	34	402	302	141	186	11,574	153	180	2688	158	43 \$ 323,350	\$ 5,741 37	
Texis.....	3	74	1	14	114	116	50	363	11	5	7	61	15	132	601	16	1	2	10,5	26,400	6,025
East Pa.....	106	300	23	464	1390	1133	66	53	139	476	187	1654	11,611	389	7	154	141	223	46	572,040	16,820 00
New Eng'd	4	30	...	31	144	122	98	620	14	7	55	12	112	714	33	1	17	15	800	1,104 00	
Erie.....	56	189	13	117	215	314	100	4,170	46	19	11	329	47	716	4,147	58	40	1286	50	48 20	
Kansas.....	50	341	4	295	1063	745	230	6,147	65	25	250	198	107	1314	6,386	312	29	447	51	153 25	
Pittsburgh.	4	19	...	5	266	337	14	1,956	14	9	44	68	24	177	989	40	3	72	76	13 25	
Pitt River.	3	22	3	12	76	13	12	360	9	2	29	21	14	124	482	47	6	147	13	8 6	
Nebraska...	19	175	6	71	259	219	85	2,285	27	7	19	245	57	685	2,628	113	35	336	23	522,650	
Des Moines...	7	82	8	53	365	231	26	1,252	11	14	25	229	1,295	95	3	37	16	424	60	33 57	
Michigan....	81	443	44	320	1151	791	226	7,243	63	35	184	136	1636	8,746	319	25	365	60	2178	162 40	
Iowa.....	47	199	6	56	306	442	173	4,272	49	17	15	282	80	1049	4,367	213	39	459	47	1149 96	
Illinois.....	81	338	...	8	130	324	7	111	515	477	174	6,507	75	34	54	400	105	1452	7,697	233 62	
New York...	57	134	8	130	324	227	77	4,370	39	13	20	247	57	785	4,055	116	308	41	745	63 66	
Atlantic.....	48	140	21	100	168	200	73	2,811	30	4	2	763	29	659	5,133	28	27	343	23	820 29	
Indiana.....	147	449	36	339	1272	1101	252	10,191	67	47	3	11	258	145	1892	11,478	585	20	236	74 172	
Wisconsin...	146	423	16	163	833	815	331	12,375	78	26	14	997	186	2,123	9,943	444	149	1868	66	2022 195	
Canada.....	68	295	16	59	683	470	166	6,369	49	17	81	313	91	1837	7,452	330	61	758	33	1684 97	
California...	4	22	...	15	42	38	...	4,474	10	4	...	29	11	405	5,565	10	8	84	6	168 12	
Oregon.....	15	181	...	2	12	452	292	292	25	14	101	163	51	440	2,240	97	5	84	24	660 66	
Minnesota...	60	231	15	130	383	366	96	1,987	57	18	31	500	123	1608	6,527	204	96	1178	110	1,268 110	
Dakota.....	27	130	11	79	360	272	69	2,933	31	6	42	309	97	841	3,153	105	29	294	20	537 90	
Germany...	99	301	68	129	1200	891	228	7,283	54	19	1	297	292	984	14,547	88	93	550	68	2,157 63	
Switzerland...	74	242	82	94	600	416	131	5,111	38	2	2	154	160	632	10,291	112	37	389	18	112 112	
Japan	,	37	3	9	61	71	70	805	18	3	52	21	31	76	683	13	19	118	4	104 13 8 2	
	1332,5212	402,3094	13567	11487	3271	113,733	101,1434	1938	6742	2132	29	2268	135,284	4701	801,9495	888,30407	2058	1808,676	4,564,436	888,656 121,276 37	

Statistics Continued.

Conferences.	Missionary.	Supernum- eration.	Tract U. S. & A. C. S. A.	Oppression.	Oppression.	Other Chitlins & etc.	Current Expenses.	Current Expenses.	Pastor's etc.	P. E. Edifice's.	Other Collections.	Cause Bible	Receipts.	Total Receipts.	Amount per Member.	Inhabitants on Chitlins & Farms.	Parishes per Member.			
Ohio.....	\$ 5,555	29	\$ 342	99	\$ 70	54	\$ 26	\$ 165	26	\$ 165	26	\$ 15,500	00	\$ 10,031	77	\$ 66,564	64	\$ 4,487	62	
Texas.....	1,132	78	25	95	18	30	36	45	50	245	50	2,940	00	\$ 4	00	\$ 306	50	\$ 912	64	
East Texas.....	9,676	59	545	95	72	93	133	04	657	57	7,696	97	10,761	61	9,507	09	5,648	07	2,872	17
West Texas.....	243	59	51	00	146	20	496	00	328	63	1,738	41	3,108	71	6,322	33	3,840	56	
North Texas.....	13,122	38	371	59	284	37	125	38	366	40	117	65	10,995	10	1,751	73	3,446	20	2,988	34
South Texas.....	8,243	30	4	91	2	75	1	00	136	50	70	70	00	153	50	140	53	
Pittsburgh.....	206	87	5	23	1	89	6	04	737	98	733	69	311	31	627	22	436	59	
Platte River.....	337	38	104	64	104	69	55	92	154	05	70	72	733	62	935	14	1,319	42		
Nebraska.....	3,319	13	94	02	32	67	56	75	31	73	31	73	2,101	71	2,91	34	1,50	20		
Des Moines.....	1,400	13	290	16	161	97	359	56	162	48	32	62	3,932	07	4,441	44	455	46		
Michigan.....	4,942	62	227	101	10	230	94	108	86	3,548	85	2,581	41	4,181	67	3,875	87	8,138	25	
Iowa.....	8,318	03	227	19	234	52	933	74	416	95	5,909	37	5,283	67	5,195	67	3,362	26		
Illinois.....	11,958	29	400	19	371	63	371	63	136	51	2,564	00	3,362	21	6,335	13	5,249	94		
New York.....	6,201	43	359	37	125	63	397	00	94	90	137	77	2,876	25	1,830	63	11,458	77		
Atlantic.....	7,453	85	527	44	128	55	527	40	41	66	60	5,877	45	3,743	66	7,959	81	6,385	36	
Indiana.....	8,389	40	406	80	544	87	711	28	393	41	166	60	5,917	07	3,636	12	7,755	75		
Wisconsin.....	16,441	88	290	16	161	97	359	56	162	48	302	91	14,148	07	4,915	56	6,835	37		
Canada.....	9,861	22	290	16	161	97	359	56	162	48	302	91	14,148	07	4,915	56	6,835	37		
California.....	1,530	81	220	98	8	22	98	45	95	45	320	50	4,207	61	4,747	33	1,603	32		
Oregon.....	1,595	69	23	21	24	59	8	11	13	79	2,185	61	486	79	977	99	640	89		
Minnesota.....	10,603	39	314	26	159	64	191	90	10,368	62	3,903	06	3,229	25	968	61	2,666	74		
Dakota.....	3,310	39	83	90	43	91	148	71	45	85	937	37	878	31	1,028	33	662	85		
Germany.....	*126	00	225	00	125	00	950	00	7,000	00	4,000	00	420	00	250	00	220	00		
Switzerland.....	*723	31	.....	.....	.....	.....	12	50	.....	.....	27	15	167	41	99	88	214	86
Japan.....	127,083	69	118,300	00	145,583	69	.....	.....	.....	.....	.....	.....	.....	.....	194	97	1,440	10
																886,713	89	8,00		

* For General Treasury only. ¶ Bequests and Special Contributions.

CONFERENCE CALENDAR.

CONFERENCES	PLACE OF SESSION	DATE.
1. Ohio,	Butler, O.....	Sept. 10, 1896
2. Texas,	San Antonio	Oct. 15, 1896
3. East Pa.,	Reading, Pa.....	Feb. 27, 1897
4. New England	Cambridge, Mass....	March 4, 1897
5. Erie,	Cleveland, O.....	March 11, 1897
6. Platte River,	Friend Mission, Trinity Church...	March 11, 1897
7. Kansas,	Yates Center, Kan...	March 18, 1897
8. Nebraska,	Cedar Bluffs, Neb...	March 25, 1897
9. Indiana,	Wabash City, Ind...	April 1, 1897
10. Michigan,	Leighton, Mich ...	April 1, 1897
11. Des Moines,	Story City, Iowa...	April 1, 1897
12. Illinois,	Washington, Ill...	April 8, 1897
13. Iowa,	*.....	April 8, 1897
14. New York,	Beaver Falls, N. Y.	April 15, 1897
15. Atlantic,	Baltimore, Md.....	April 15, 1897
16. Canada,	Port Elgin, Ont....	April 15, 1897
17. Wisconsin,	Milwaukee, Wis....	April 15, 1897
18. Oregon,	Canby, Oregon.....	April 15, 1897
19. California,	Los Angeles, Cal...	May 7, 1897
20. Minnesota,	Blue Earth City.....	May 6, 1897
21. Dakota,	Cavalier, N. Dak...	May 14, 1897
22. Germany,	Karlsruhe, Baden...	June 3, 1897
23. Japan,	Tokio, Japan.....	June 10, 1897
24. Switzerland,	Strassburg, Alsace...	June 17, 1897
25. Pittsburgh,	Fossils, Pa.....	Sept. 16, 1897

* Place to be appointed by the Bishop and Presiding Elders.

Officers Elected by General Conference.

BISHOPS:—J. J. Esher, T. Bowman, S. C. Breyfogel, W. Horn.

GENERAL BOOK AGENTS:—C. A. Thomas and H. Mattil.

EDITORS:—G. Heinmiller, *Editor of the Christliche Botschafter and Ev. Missionsbote.*

S. P. Spreng, *Editor of the Evangelical Messenger.*

J. C. Hornberger, *Editor of the Living Epistle, Evangelical Herald and the English Sunday-school Literature.*

C. F. Zimmermann, *Editor of the Evangelische Magazin, Evangelische Bundesbote and the German Sunday-school Literature.*

G. Fuessle, *Editor of the Evangelische Botschafter and Evangelische Kinderfreund.*

BOOK AGENT IN GERMANY:—J. Walz.

SUPT OF ORPHAN HOME:—C. C. Pfund, Flat Rock, O.

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MISSIONARY SOCIETY:—C. A. Thomas, *President;* The Bishops, *Vice Presidents;* G. Heinmiller, *Recording Secretary;* T. C. Meckel, *Corresponding Secretary;* W. Yost, *Treasurer.*

OTHER CHURCH OFFICERS.

Assistant Editor of Evangelical Messenger:—E. M. Spreng.

Assistant Editor of Christliche Botschafter:—G. Berstecher.

Executive Committee of the Missionary Society:—The President of the Missionary Society, C. A. Thomas, the Bishops, the Secretary of the Missionary Society, G. Heinmiller, T. C. Meckel, W. Yost, C. F. Zimmermann, H. Mattil, S. P. Spreng.

Supt. of Mission in Japan:—F. W. Voeglein.

Officers of the S. S. and Tract Union:—*Presidents*—The Bishops; *Vice-Presidents*—The Presidents of the various Auxiliaries; *Secretary*—P. Berkes; *Treasurer*—J. C. Hornberger.

Young People's Alliance.**GENERAL OFFICERS.**

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Rev. C. Staebler, Vice-President.....Buffalo, N. Y.
Rev. J. C. Hornberger, Cor. Sec.....Cleveland, Ohio.
Mr. Harry G. Johnson, Rec. Sec.....Reading, Pa.
Mr. J. J. Arnold, Treas.....Chicago, Ill.

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Mr. J. J. Arnold,.....Chicago, Ill.
Mr. A. L. Breithaupt,.....Berlin, Ont.
Mr. Charles R. Rall,.....Pittsburg, Ohio.

ORGANIZATION.

The first step toward organizing the young people of the Evangelical Association into societies, on a denominational basis, was taken at a meeting of ministers, called for this purpose by Bishop J. J. Esher, at Linwood Park, Ohio, in August, 1890. A committee was appointed to draft a plan of action and propose a code of laws for the new organization. This committee consisted of Bishop T. Bowman, Revs. R. Yeakel, W. Horn, C. A. Thomas, S. P. Spreng, J. C. Hornberger, R. Mott and S. J. Gamertsfelder. The constitution prepared by this committee was adopted by the General Conference, held in Indianapolis, Indiana, in October, 1891.

The constitution provides for a general Alliance, conference branches and local alliances. The object of the General Alliance is to unite the local alliances of the entire church for mutual helpfulness, to aid them in carrying on their work and to organize new societies wherever practicable. The membership of the General Alliance consists: 1. Of a board of control. 2. Of delegates from each conference branch at the rate of one for every fifteen local alliances. The Board of Control consists of nine members, five of whom are elected by the General conference and four by the general Alliance, and hold their office for four years. The president and corresponding secretary are elected by the General Conference from among the five members it appointed on the Board of Control. The corresponding secretary is to report the statistics, general condition and work of the alliance to the General Conference. In this way the alliance, in all its parts, is under the direct supervision and management of the church. The interests of the young people of the church are considered too important to allow any other than a strictly denominational supervision.

Periodicals of the Ev. Association,
Published at Cleveland, O.

The Evangelical Messenger.

A weekly religious family journal, earnest in its advocacy of the right, and one of the purest and best papers in the land. It was first published in January, 1848, as a semi-monthly, but is now a large sixteen page weekly. The subscription price is \$2.00 a year in advance.

Sunday-School Messenger.

An illustrated juvenile paper, which has reached its twentieth volume, and is highly prized by all its readers. It is just the thing for the young folks, both at home and in the Sunday-school.—PRICE: 1 to 10 copies, 60c weekly, 40c semi-monthly; 10 to 50 copies, 45c weekly; 25c semi-monthly; 50 copies and over, 40c weekly; 20c semi-monthly.

The Living Epistle.

This is a 32-page monthly, devoted to the spread of Scriptural holiness in heart and life. This publication has many warm admirers, and has already accomplished much good. Any one desiring a good religious monthly should at once subscribe for the Epistle. PRICE, \$1 per annum, post-paid. If bound at the end of the year, it makes a valuable book of 384 pages. It should have a place in every family.

The Evangelical Sunday-School Teacher.

This is a monthly magazine of 32 pages, devoted to the Sunday-School. It contains notes, reflections and illustrations on the International Lessons, besides much other useful matter for Sunday-school workers. It has already won thousands of warm friends. It should be in the hands of every Sunday-school officer and teacher in the Church. Price 50 cents a year for single copy. Clubs of five or more, to one address, 40c each.

My Lesson.

This is an English illustrated weekly for the little folks. It is especially adapted to the infant classes, containing short stories, pleasing pictures, and a brief statement of the lesson in a very simple form, and is printed on tinted paper, presenting an attractive appearance. It is a favorite with the "little ones." Single copy, 25c a year. Clubs of two or more, to one address, 15c each.

Evangelical Lesson Leaf.

This contains the International Bible Lesson, with connecting history, explanations and questions adapted to intermediate or advanced classes. This is a valuable help to both teachers and scholars. Price, one copy, per year, 10c; 2 to 100 copies, 6c; 100 and over, 5c each.

The Evangelical Herald.

Organ of the Young People's Alliance of the Evangelical Association. Issued semi-monthly. Containing sixteen pages. Well illustrated. Price, per annum 50c.

The Evangelical Lesson Quarterly.

The Lesson Leaf is also issued as a Quarterly. The Leaves for each quarter, together with other useful matter relating to the lessons, are neatly bound and put into a cover, and furnished at the following rates: One copy, per year, 20c; 2 copies and over, each, per year, 8c, or 2½c each, per quarter.

The Sunday-School Blackboard.

Illustrating the lessons of the International Series. It resembles a blackboard, the ground being black, the illustrations white. It is printed on strong paper, with sufficient clearness to be distinctly seen from all parts of any Sunday-school room. Its Illustrations are neat, attractive, original, appropriate and faithful to the thought of the lesson, and, withal, simple in structure. The Blackboard is issued weekly, and is 32x48 inches in size. Price, \$3 a year, \$1.50 for six months, \$1 per quarter, in advance.

The Missionary Messenger.

A monthly publication of sixteen quarto pages, printed on fine tinted paper, at the very low price of 25 cents a year. The *Missionary Messenger* is devoted to the interests and promotion of our mission cause and to missionary news generally. It should be read by all lovers of the Christian mission.

German Publications.

Der Christliche Botschafter.

The German church organ of the Evangelical Association, is published weekly, at two dollars a year, payable in advance. The Botschafter commenced its career in January 1836, as a small monthly paper. Since then it has been enlarged nine times, so that at present it is a large sixteen-page weekly, and, without exception, the oldest, largest, cheapest and best religious German newspaper extant.

Der Christliche Kinderfreund.

A German Sunday-school paper, well illustrated. It was commenced in June, 1856, with 5000 subscribers, and its circulation has steadily increased since. It is highly valued by its many readers on account of its excellent reading matter and pictures. PRICE: 1 to 10 copies, each 60c weekly, 30c semi-monthly; 10 to 50 copies, 45c weekly, 25c semi-monthly; 50 and over, 40c weekly, 20c semi-monthly.

Das Evangelische Magazin,

For the Sunday-School and Family.

This is a beautiful monthly illustrated magazine, designed to entertain and instruct in the family circle, and devoted to the inter-

ests of the Sunday-school and Sunday-school workers. It contains a clear exposition of and practical hints and illustrations on the uniform Sunday-school lessons. In regard to its contents, the wants and tastes of the riper youth are especially consulted. It enjoys a continually increasing circle of readers, and is an especial favorite of all those who are friends of a literature that is healthy and sound, and at the same time entertaining. It only costs the trifling sum of \$1.25, and should find its way into every German family.

Læmmerweide.

This is a weekly illustrated juvenile paper, particularly designed for infant Sunday-school classes. It is printed in large type on tinted paper. It contains the lesson for the respective Sunday, but put in a form to suit young children. Single copy, 25 cents per annum; two or more copies mailed to one address, 15 cents each.

Evangelisches Lectionsblatt.

A Lesson Leaf containing the series of the International Sunday-school Lessons, with Golden Text, Topic, Questions and Practical Applications.—PRICE: 1 copy, per year, 10c; 2 to 100 copies, 6c; 100 and over, 5c each.

Evangelisches S. S. Vierteljahrsheft.

The Lectionsblatt is also issued as a Quarterly. The Leaves for each quarter, together with other useful matter relating to the lessons, are neatly bound and put into a cover, and furnished at the following rates: 1 copy, one year, 20c; 2 copies and over, each, per year, 8c, or 2½c each, per quarter.

Die Wandtafel.

A paper blackboard, issued weekly, illustrating the International Lessons. Size 32x48 inches. Accompanied by a key. The subscription price is \$3 a year, \$1.75 for six months, or \$1 a quarter, post-paid.

Published at Stuttgart, Germany.

Der Evangelische Botschafter,

published weekly by the Germany and Switzerland Conferences of the Evangelical Association, in Stuttgart, Würtemberg, Germany. It is an excellent religious paper, and costs in Germany \$1, Switzerland and America \$1.20. Subscriptions are received at this Establishment.

Der Evangelische Kinderfreund.

A neat, illustrated weekly Sunday-school periodical, published at Stuttgart, Würtemberg, Germany, under the auspices of the Evangelical Association of North America. Price, 75 cents, in advance. To America \$1.00.

The Orphan Home of the Evan. Association,

is located at Flat Rock, O., and is under the control and supervision of Rev. C. C. Pfund. For orphans of both sexes from two to twelve years of age are received, and can remain in the home up to the age of 16 years. A good school, &c., are connected with the home. For further information apply to Rev. C. C. Pfund, Flat Rock, Ohio.

Forms of Bequests and Devises for the Benevolent Societies of the Evangelical Association.

I. For the Missionary Society.

BEQUEST—(Personal Estate). I give and bequeath to "The Missionary Society of the Evangelical Association of North America," a corporation under the laws of the State of Ohio, and located at Cleveland, Cuyahoga Co., Ohio, the sum of dollars, to be applied according to the constitution of said society, and the receipt of the Treasurer shall be a sufficient discharge to my executors for the same.

DEVISE—(Real Estate). I give and devise to "The Missionary Society of the Evangelical Association of North America," a corporation under the laws of the State of Ohio, and located at Cleveland, Cuyahoga Co., Ohio, the following lands and premises, that is to say: to have and to hold or dispose of the same with the appurtenances to the said Society, its successors, and assigns forever.

II. For the Ebenezer Orphan Asylum.

BEQUEST—(Personal Estate). I give and bequeath to "The Ebenezer Orphan Asylum of the Evangelical Association of North America," a corporation under the laws of the State of Ohio, and located at Flat Rock, Seneca Co., Ohio, the sum of dollars, to be applied according to the constitution of said Asylum, and the receipt of the Treasurer shall be a sufficient discharge to my executors for the same.

DEVISE—(Real Estate). I give and devise to "The Ebenezer Orphan Asylum of the Evangelical Association of North America," a corporation under the laws of the State of Ohio, and located at Flat Rock, Seneca Co., Ohio, the following lands and premises, that is to say: to have and to hold or dispose of the same with the appurtenances to the said Society, its successors, and assigns forever.

III. For the Charitable Society.

I give and bequeath to "The Charitable Society of the Evangelical Association of North America," located at Orwigsburg, Schuylkill county, Pennsylvania, the sum of dollars, to be applied according to the constitution of said society, and for which the receipt of the Treasurer shall be a sufficient discharge.

IV. For the Sunday-School and Tract Union.

I give and bequeath to "The Sunday-School and Tract-Union of the Evangelical Association of North America," located at Cleveland, Cuyahoga county, Ohio, the sum of dollars, to be applied according to the constitution of said society, and for which the receipt of the Treasurer shall be a sufficient discharge.

Frequent and large bequests to the cause of the Lord and for the salvation of man are very desirable and much needed, and will doubtless confer abundant blessings upon both testator and heirs. "Honor the Lord with thy substance." In making a will, all errors in its form should be carefully avoided, for they frequently give cause for contention and litigation, whereby the good intention of the testator is often frustrated. The writer of a will should therefore be a person well informed in law. A bequest for benevolent purposes ought to be made in good time, as in some States such a will is not valid if not made at least thirty days before the decease of the testator.

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CALENDAR FOR 1898.

January.							April.							July.							October.							
S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	
...	...	...	...	...	...	1	...	...	...	...	...	...	1	2	...	...	...	...	...	1	2	...	...	...	...	...	1
2	3	4	5	6	7	8	3	4	5	6	7	8	9	3	4	5	6	7	8	9	2	3	4	5	6	7	8	
9	10	11	12	13	14	15	10	11	12	13	14	15	16	10	11	12	13	14	15	16	9	10	11	12	13	14	15	
16	17	18	19	20	21	22	17	18	19	20	21	22	23	17	18	19	20	21	22	23	17	18	19	20	21	22	16	
23	24	25	26	27	28	29	24	25	26	27	28	29	30	24	25	26	27	28	29	30	24	25	26	27	28	29	23	
30	31	30	31	31	30
February.							May.							August.							November.							
S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	
...	...	1	2	3	4	5	1	2	3	4	5	6	7	8	9	10	11	12	13	...	1	2	3	4	5	6	7	
6	7	8	9	10	11	12	9	10	11	12	13	14	15	15	16	17	18	19	20	21	14	15	16	17	18	19	20	
13	14	15	16	17	18	19	15	16	17	18	19	20	21	22	23	24	25	26	27	28	21	22	23	24	25	26	23	
20	21	22	23	24	25	26	20	21	22	23	24	25	26	27	28	29	30	31	...	...	27	28	29	30	...	...	27
27	28	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
March.							June.							September.							December.							
S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	
...	...	1	2	3	4	5	1	2	3	4	5	...	5	6	7	8	9	10	11	4	5	6	7	8	9	10
6	7	8	9	10	11	12	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	12	13	14	15	16	17	11
13	14	15	16	17	18	19	13	14	15	16	17	18	19	20	21	22	23	24	25	26	20	21	22	23	24	25	26	
20	21	22	23	24	25	26	19	20	21	22	23	24	25	26	27	28	29	30	25	26	27	28	29	30	25	
27	28	29	30	31	26	27	28	29	30

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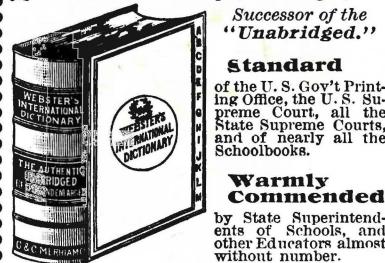
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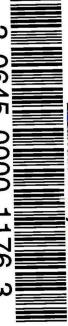
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